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THE  
B A R B E R;

OR,

TIMOTHY PRIESTLEY

SHAVED,

AS

REFLECTED FROM HIS OWN

LOOKING-GLASS.

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THE OPERATOR,

WILLIAM HUNTINGTON, S.S. *K*

MINISTER OF THE GOSPEL, AT PROVIDENCE CHAPEL; AT MONK-  
WELL STREET MEETING; AND AT HORSLEY DOWN.

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THOU, SON OF MAN, TAKE THEE A SHARP KNIFE, TAKE THEE A  
BARBER'S RAZOR. EZEK. V. 1.

AND THE LORD SHALL SHAVE WITH A RAZOR THE HEAD AND THE  
HAIR OF THE FEET; AND IT SHALL ALSO CONSUME THE BEARD.  
ISAIAH, vii. 20.

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ADDRESSED IN PART TO TIMOTHY PRIESTLEY HIMSELF.

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TIMOTHY,

WHEN first your *Proposals* for printing the *Christian's Magazine* were published, the expectations of professors were wound up to a most extravagant height. Many of them expected the mysteries of Heaven to be fathomed, and the wonders of the deep to be discovered; yea, nothing but TREASURES from your Magazine, *both new and old*. Your pregnant and fragrant *Proposals* set such an edge on their appetites, that they expected, as soon as your stores were opened, the mysteries of heaven would have been displayed, and the skies would have poured down righteousness. There was little or

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nothing to be heard among us, but the expectations of Mr. Priestley's *Monthly Entertainments*. But, alas! alas! instead of a Gospel banquet, a feast of fat things, we are put off with nothing but *new moon feasts*: for, surely, never was a *Christian's Magazine* opened that exhibited less spiritual stores, less ammunition and artillery, less force of truth, and less strength of argument, than those published by *Timothy Priestley*. Nor do I believe that any, in this age, has *confounded the wise*, and *puzzled the godly*, more than *he* has done; for, after all the *Numbers* that have been published, and read, it may with propriety be said, that "eye hath not seen, nor ear heard, neither hath it entered into the heart of any man living to conceive, what Mr. *Priestley* MEANS, nor what those things are that he has laid up in his *Magazines* for those that buy and read them!"

The generality of the wise agree, that he writes neither *Law* nor *Gospel*: he has neither *judgment* nor *experience*; it is neither free-will nor free grace; he displays no wisdom nor wit; it is neither the letter of Scripture nor the power of godliness; there is no divine revelation nor sound reason; neither natural religion nor spiritual religion; nor does the Author discover either natural abilities or acquired; there is no human learning, nor divine teaching. So that our *wise men* are all at a *loss*, and not one at a *point*.

We

We all agree that our Author *labours*; but whether in the flesh, or in the wind, it is hard to tell. He *fights*, but neither with the sword of the Spirit, nor the sword of war: he *beats the air*. He *sounds*; but whether the *ram's horn*, or the *conch shell*, we cannot as yet find out. He runs; but it is at such an uncertainty, that we are all at a loss to find out his *beat*, or where his *haunt* is.

Some say, that he writes profound mysteries; which they gather from his being so unintelligible, that his *sense* and *meaning* exceed the comprehension of all mankind. But one would be led to think, that if he dealt in the mysteries of the Gospel, *Wisdom's children* would have some little insight into them, because it is promised that "our teachers shall not be moved into a corner any more, but that our eyes shall see our teachers." At present, however, we must wait till it shall please God to discover which way our Author is gone, or to make him manifest in our consciences: which will be but a fulfilment of the promise; for, as yet, he is hid from the eyes of all living, and kept close from the fowls of heaven. He keeps our wise men all at *bay*; all at a loss, and not one at a *point*; whether to call his *productions* the effects of *insanity*, or *intoxication*. For my own part, if I might be allowed "to give my judgment, as one that hath obtained mercy of the Lord to be faithful," I believe they are a composition of *both*.



I must confess, that Mr. Priestley was altogether a *barbarian* to me, till this Treatise of his, called *The Christian's Looking-Glass*, was put into my hands. In this Glass is discovered the foul-beggary, emptiness, and nakedness, of the *Author*: but no great good can accrue to us from a sight so unseemly; nor can *he* expect to bring any honour to his office, by exhibiting to publick view what the *instinct* of an idiot would prompt him to conceal.

Some people think that this *Looking-Glass* discovers something of legerdemain; but I rather think it is tinctured with the wonderful influence of *Animal Magnetism*; intended chiefly to put *hypocrites* into a CRISIS, that Satan, without opposition or resistance, may plunder *their* consciences of all natural fear and feeling.

It has been by earnest solicitations, and for the sake of weak and timorous souls, (who are easily deceived and led astray) that I have consented to handle the Physiognomy reflected from this Looking-Glass. The Author of it is *Timothy Priestley*, called the Minister of *Jewin Street*—and he calls it “THE CHRISTIAN’S LOOKING-GLASS; OR, THE TIMOROUS SOUL’S GUIDE. *Being* A DESCRIPTION OF THE WORK OF THE HOLY SPIRIT UPON THE HEART. INTENDED FOR THE RELIEF OF THE DISCONSOLATE.” I believe from my heart, that there never was a hypocrite, impostor, or apostate, whose portrait stands drawn or recorded in the Sacred Annals,

Annals, but what would have admired his beauty and comeliness, if he had been favoured with a *peep* at this *Glass*. And, as to it's being the *Timorous Soul's Guide*, I must venture to tell the *timorous*, that if he has no better, no surer, no safer Guide than this *Looking-Glass*, he shall never find the door of hope, the path of life, nor the portals of heaven.

I thought once, when I heard him in conversation, that he talked like a Christian: but alas! alas! we must go back again, and pray for labourers more sound, more savoury, and more faithful; "for as  
" for this *Timothy*, we know not what is become  
" of him."

The glorious text lugged into this Author's *Looking-Glass*, and which, it is pretended, is to be opened up and explained, is in *John*, iii. 6. "That  
" which is born of the flesh, is flesh; and that  
" which is born of the Spirit, is spirit." But surely never was a *text* more obscured, distorted, injured, wrested, perverted, and butchered, than *this*. This is not the first time that this sacred passage has fallen among thieves: if we can rescue and recover the sense of it, it is as much as we can do.

The few remarks that I intend to make on this new-manufactured *Glass*, will be with as little quotation from the *Glass* itself as possible; not chusing to fill my pages with hay, straw, and stubble. The reader will observe, that what little I take from *Timothy's Glass* will have Quot. at the beginning,

which stands for *Quotation*; and my reply to the same will be prefaced with *ANSW.* which stands for *Answer* to the *QUOTATION*. This method I have adopted for brevity's sake, to prevent repetition or tautology in a perpetual round of introduction to every *reply*, in order to direct the answer, which renders a work too prolix.—Now for the *Looking-Glass* itself.

QUOT. “The great Head of the Church has crowned  
“with success my publick labours for a great many years.”

ANSW. If ever God set the broad seal of Heaven home upon any one soul now living, under such doctrine as this, I am greatly mistaken; and I believe that I may venture to add, that the Book of God has led me into this mistake. “They that  
“speak a vision out of their own heart, when they  
“have seen nothing;” and “they who steal the  
“word every one from his neighbour;” and “they  
“who run unsent;” God says, “*shall not profit*  
“*this people at all.*” They may, in one sense of the word, *cast out devils*, but they never can minister the Spirit of God, being only ministers of the *letter*, or of *men*. A blind guide may make converts such as himself; but a soul truly converted *to* God, and *by* God, differs widely from such converts; and I think he differs too from Mr. Priestley, or from any convert of *his*.—If you have any one real seal in the land of the living, that God has given you under the  
ministry



ministry of the doctrines of this Book, I should like to see his conversion published, and should like to publish what the Scriptures call Conversion at the same time; and let the Church of God at large have the satisfaction of comparing them together, and of passing their judgment upon both—but this is a work which, I believe, Mr. Priestley will never trouble himself about; and therefore I shall hold fast this persuasion, that God will never own, nor honour, such confusion and falshood as this Book contains. Such it is, and such I will make it appear.

Quot. “A flaming torch, how useful to a benighted traveller!”

AnsW. And so is a lamp of salvation to a weak believer; but a *watchman that cannot understand*, a wandering star, and a blind guide, is a most dangerous guide, and a perilous leader: he removes his neighbour's landmark; he causes the blind to wander out of his way. And so does this wretched *Looking-Glass*: there is not one inch of the path to heaven either cleared, cast up, or made plain, in it. This *Glass* “darkens counsel by words without knowledge.” Here are “reasonings with unprofitable talk, and speeches wherewith a man can do no good.”

Quot. “How welcome a safe guide! How fatal a false one!”

AnsW.

ANSW. My answer to *Timothy* is—THOU ART THE MAN!

QUOT. "The Word of God is like a *Dispensary*, or "*Apothecary's Warehouse*."

ANSW. And a *Quack Doctor* is a dangerous man in it, for it cannot be expected that he should know one drug from another. False judgment, in the dialect of Scripture, is *hemlock*. The Balm of Gilead is allowed to be a healing medicine by all that have been favoured with a Divine application. This *Looking-Glass* abounds with the former, but not the latter.

QUOT. "I never was forced into this service by any."

ANSW. You own that they were neither the wisest of men, nor the best of men, who wished you to make such a publick appearance some years ago: and I think your judgment is just; for no man of common sense, none but base men and fools, would ever have advised you to any such thing. And, as to God, the *confusion* of this *Glass* is sufficient to prove to a demonstration, that he had no hand in it. It is all *Timothy's* own; he is the sole *Author*; for we are well assured that "God is not the *Author* of confusion." And, for my own part, it is matter of grief to me, to see the Name of so holy and wise a Being appear in it, or stand affixed to it.

QUOT.

QUOT. "It is an eternal honour to bring an *handful of Goat's Hair* into such an infinitely glorious Building, which is to stand for ever."

ANSW. If such a trifle as an *handful of goat's hair*, brought into the temple of the Holy Ghost, intitles a man to *eternal honour*, what honours, suppose you, is he worthy of, (though a wolf) who brings such a valuable article as a *sheep's skin* into the church of God; which, every fellmonger will tell us, is far preferable to the hair of a goat?

QUOT. "I hope this *Piece* will be as welcome to the great Head of the Church, (who has long exercised compassion himself) as the *crawling forth of Mephibosheth* to meet and welcome David, who saw his friendly heart far more nimble than his heels."

ANSW. The comparison appears just: but, if the Type of *Mephibosheth* meets with no better reception from Jesus, than the Antitype met with from David, it will be but a *cold one* at best; as it appears on record—"Why speakest thou any more of thy matters? I have said, thou and Ziba divide the land." 2 Sam. xix. 29. There is a proverb that says—"A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren." Prov. xvii. 2. But still this *sharer* of the inheritance is but a servant, not a son; and "the servant abideth not in  
" the



“ the house for ever, but the son abideth ever.” Judas was one of those *servants*: he had part of the inheritance; *he took part of this ministry with us*; but a livelihood, the bag, and a gift of speech, was the only part that fell to his share. I hope our friend *Timothy* will never be found, in the great day, to be only a sharer of the inheritance which fell to the *family*, or *house*, of Saul. The *household* of David, and the *inhabitants* of Jerusalem, differ widely from *that*: Saul never reigned in *Zion*, nor in *Jerusalem*, only at *Gibeab*.

QUOT. “ Some, who seem to be partakers of this change, “ give sufficient proof they were never plants of our heavenly Father’s planting.”

ANSW. Our Timothy himself gives us no account in this *Glass*, nor any proof that any change ever passed upon him; nay, he is so far from it, that he cannot tell us what the change is, nor give a just description of any one part of it, nor of any thing belonging to it; not the *operations* of it, the sinner’s *sensations* under it, the *effects* of it, nor the glorious *ends* of it.

QUOT. “ That which I wish particularly to aim at is, “ to demonstrate to the Christian himself, the *change* made “ in his *understanding* is such as is peculiar to a *child* of “ God, and that God is the sole author of it.”

ANSW.

ANSW. Timothy Priestley begins his description of the *New Birth* first at the *head*, but God begins at the *heart*. The first thing that *appears* in a new-born infant is not an *understanding*: this doth not discover itself properly till the child comes to full age. Nor did the Spirit of God begin his first work at the Apostles *head*; they received the word of eternal life in their *heart*, were quickened by the Spirit, believed in the Saviour, were the children of God, and followed their Lord and Master to his death. But it was after his resurrection from the dead that "he opened their understandings, that "they might understand the Scriptures." *Luke* xxiv. 45. This is a bad *aim*, TIMOTHY. Thou shouldest have begun at the *heart*, and then have proceeded to the *understanding*, and at last have finished at the *feet*. The first thing God does, is to make bare his *arm*. "He brings the blind by a way that "they know not." The next thing is to give them an *understanding*: "He makes darkness *light* before "them." And the third is, he prepares their *path*: "He makes crooked things straight." These are the things God has promised to do, and not to *leave* those in whom they are done.

QUOT. "All those who are born of the Spirit have "their understandings enlightened in such a manner as di- "stinguishes them from all the unregenerate in the world."

ANSW.

ANSW. Is this true, TIMOTHY? Does an *enlightened understanding distinguish a MAN from all the UNREGENERATE in the world?* Then what a blessed state was *Balaam's*, and what a glorious end must he have made! "The man whose eyes were opened; " who heard the words of God, and saw the vision " of the Almighty, and knew the knowledge of the " Most High, and saw him; falling into a trance, " but having his eyes open." *Numb. xxiv. 3, 4, 16.* But if *Balaam*, with all his *light* and *understanding*, perished, what becomes of Mr. Priestley's *criterion*? And if *Balaam's* illumination did not save him, what will become of the *Author* of this *Looking-Glass*, who is so far from seeing the visions of the Almighty, that he does not appear to have light enough to discern any one mystery, doctrine, or truth, in all the *Bible*; nor even to know what himself *says*, what he *means*, what he *aims* at, or whereof he *affirms*!

QUOT. "God, who gives as a Sovereign, gives to all " his people such an *ability* to discern spiritual objects, which " the *wisest men* in the world (in natural things) are totally " *strangers to.*"

ANSW. Then *Balaam* was none of " the *wise men* of this world." Nor the " Seventy Elders of " Israel; for they all saw the God of Israel; but " upon these nobles he laid not his hand," (*Exod. xxiv. 10, 11.*) nor did any of them, except *Joshua* and



and *Caleb*, enter the promised land. All these had *ability to discern spiritual objects*, and the greatest of all objects, and yet appear to be nothing else but the "wise men of this world." This is a wretched *criterion*, Timothy; and all the use it can be of, must be to encourage the daring and presumptuous, and to confirm and settle in carnal security the most accomplished hypocrites in Zion.

QUOT. "This gift is a peculiar favour, and wholly undeserved; and is a *positive pledge* of their having been everlastingly loved."

ANSW. If this "enlightened understanding is a *positive pledge* of a man's being loved with an everlasting love," how awfully mistaken, how supreme in seduction, and what a sea of blood will be required at the hands of *Paul*, the great apostle of the Gentiles, who tells us, that "Though a man speak with the tongue of *men* and *angels*; and though he have the gift of PROPHECY, and UNDERSTAND ALL *Mysteries*, and ALL KNOWLEDGE; and though he has all FAITH, so that he could remove mountains; yet, if he have not CHARITY, he is NOTHING." 1 Cor. xiii. 1, 2. And yet Paul is so confident in his assertions, that he tells us to "let *him* be accursed, whether *man* or *angel*, that shall preach any other doctrine than that which he hath preached."

QUOT.

Quot. "If all who are *enlightened* would more particularly consider the darkness they were once in, they would be more sensible the change made in them could originate in none but God. This would be an *effectual* means to humble them, and prevent them from overlooking that infinite kindness which is manifested in bringing them from that darkness."

AnsW. A man may be enlightened to see ten times more than ever Mr. *Timothy Priestley* saw, and yet be as *ignorant*, and as *destitute* of a saving change of heart, as *Simon Magus* himself; who, after his confession and profession, was manifested to be in the gall of bitterness, and in the bond of iniquity. Paul will allow, that men may not only "be enlightened, but taste of the heavenly gift; be made partakers of the HOLY GHOST; taste the good word of God, and the powers of the world to come; and yet fall away, so as never to renew them to repentance." *Heb. vi. 4, 5, 6.* These persons are described as going a great many leagues farther than the *Author* of this *Looking Glass* ever went; and yet, it is allowed that such may be found without oil in the vessel. There may be *tasting* where there is no *eating*, and *light* in the head when there is no *unction* in the heart. "The lamp of the wicked shall be put out."

Quot.

QUOT. "If all who are *enlightened* would consider the "darkness they were once in, it would be an *effectual* "means to humble them."

ANSW. Pauls says, "No, it will not." He declares, that the light of *knowledge* carries the sinner quite the contrary way: "Knowledge *puffeth up*, "but Charity edifieth." 1 Cor. viii. 1. Timothy Priestley's effectual means of *bumbling* is Paul's declarative means of *puffing up*. Paul the aged must be *wrong*, or our *priestly Timothy* cannot be *right*. For my own part, I chuse to take side with the Apostle. "*Jesus* we know, and *Paul* we know;" but as for this *Timothy*, "we know not *whence he is*."

QUOT. "What evident proof do the wicked give of "their darkness! The loudest calls do not alarm them; the "most awful providences leave them as secure as ever; the "kindest invitations are lost; neither the horrors of the "damned, or the crowns of the saved, will turn them from "their sins."

ANSW. *Loud calls, awful providences, invitations, horrors, and crowns*, are not God, though they may be of God, and from God: nor do the Scriptures represent the above *things* as "sufficient to turn "men from their sins." It is *Jesus*, and he alone, "who shall save his people from their sins." Nor will our *Timothy's doctrine* ever effectually turn any man from the power, love, or dominion, of sin.

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This poor *wooden sword* will neither “cut *Rahab*,  
 “nor wound the *Dragon*.” When Paul was sent  
 “to *turn* sinners from darkness to light, and from  
 “the *power* of Satan unto God, it was to be done  
 “by Faith which is in Christ:” and for this work  
 Paul was armed with *spiritual weapons*, equipped  
 with the whole *armour* of God, and furnished with  
 the *dispensation of the Spirit*: and in the demonstra-  
 tion of the Spirit, and of power, Paul approached,  
 and attacked the rebel’s conscience; and before this  
*power* the elected sinner could never stand, but was  
 sure to fall before it.—But what *spirit*, or *power*, is  
 there in our Timothy’s *Looking-Glass*? Just as  
 much as there is in my Lady’s powder-puff.

QUOT. “If he is brought to see all his righteousness  
 “as filthy rags, and led to depend wholly on that righte-  
 “ousness which is of God by faith.”

ANSW. The Christian must not only “be brought  
 “to see all his righteousness as filthy rags,” but to  
 feel it. He must be quickened to feel, as well as  
 enlightened to see; he must have *life*, as well as *light*.  
 This head-religion will never do, Timothy. The  
 sinner must feel the insufficiency of his own righte-  
 ousness, and the wrath and curse of God revealed  
 against all his unrighteousness: yea, it must be seen  
 by him, and felt in him. The commandment must  
 come home, before he will *hunger and thirst after*  
*righteousness*, or cry for the *balm of Gilead*, and the  
 Physician

*Physician there.* Jesus says, "The *whole* need not "the physician, but they that are *sick*." Christ was sent into the world "to bind up the *broken-hearted*, "to preach deliverance to *captives*, and to set at "liberty those that are *bound* and *bruised*." The sinner must not only be "led to depend on that "righteousness which is of God by faith," but *God's righteousness* must be brought near to him, be apprehended by him, be revealed in him, and by faith put on him, before he can have either justification toward God, or peace of conscience.

Quot. "If his desires are now to walk in the Spirit, "and not fulfil the lusts of the flesh."

AnsW. "Desires to walk in the Spirit, and not "to fulfil the lusts of the flesh," will not satisfy the awakened sinner. It is not *desires* after Christ that will give satisfaction, any more than a *desire* for VICTUALS will FILL a hungry *belly*. The Bread of Life, and the Fatted Calf, must be brought forth, killed, and eaten; and the best Robe brought out, in a more clear manner than this *Glass* represents it; and be *put on* too, before the weary soul can find rest. It is not a desire to walk in the Spirit, but the *witness* and *seal* of the Spirit, that brings comfort to the troubled breast, and establishment to the wavering heart: "The desire accomplished is sweet to the "soul," but "hope deferred maketh the heart "sick;" and "a wounded spirit, who can bear?" "The soul of the sluggard *desireth*, and hath *nothing*."

This doctrine is calculated to set poor sinners down short of the *promised rest*; and he that ends his days in it, will *fail of the grace of God*. Not one truth is opened up, or explained; not one doctrine cleared, or fairly stated; no sense of sin, godly sorrow, or evangelical repentance, described, enforced, or insisted on; no characteristick of a Christian fairly drawn in all this *Looking-Glass*. Not a morsel of wholesome food, nor one *page* of sound divinity, can I find in all this *Mirror for Christians*, in all this *GUIDE of the Timorous*. And I doubt not but many hypocrites, in the great day, will have cause to curse the hour they ever rested in the reflection of this *Glass*, and the hour they first trusted in this *Guide*.

Quot. "If he now, as a new-born babe, desires the  
"sincere milk of the word."

ANSW. But then the thing is, How he is to know whether he be "a new-born babe, or not?" Mr. Priestley's text is—"That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit." And all that he has brought from the last clause of his text is a ray of light in the understanding, not in the heart—what they who *lift up their eyes in hell* have experienced as well as he, and that with a more *deep* and more *lasting* impression of the importance and necessity of a spiritual birth than ever he did,

This



This description of a *New Birth* is such as is seldom seen. There is no account of *God's begetting us of his own will, by the word of truth*; no powerful convictions enforced, nor insisted on, to make an *incision* in the carnal mind, *that the engrafted word, which is able to save the soul, might be received with meekness*; no account of the reception and operation of the *incorruptible seed*, by which the children of God have been born and brought forth in all ages; no account of receiving the seed into good ground, into an honest and good heart; nor any line drawn between the stony, thorny, and way-side hearers, and the *husbandry of God*. Here is no account of the conflicts between light and darkness, truth and error, grace and corruption, revealed wrath and the hopes of mercy; no sense of the intolerable burden of guilt, nor of the application of the Atonement; no account of the forgiveness of sins, of being brought nigh to God by the blood of Christ; no fear of death, nor dread of damnation, nor of perfect love casting it out. All the *features* that our Timothy's *Christian* has got, is an eye, and that is neither *strong* nor *good*: it neither sees clear, nor right. And, as for this Timorous Soul's *Guide*, the *guide* is as blind, as confused, and as much at a loss to find the way to the city, as the timorous soul itself. The Christian described in this *Glass* is neither born of God, nor knows God.

Quot. "The very *desire* of the light of God's countenance  
" is a positive proof of the soul's being renewed."

AnsW. This *desire* seemed to be very strong in Saul, when he went to the *witch of Endor*, and complained to the Devil in Samuel's mantle. The most *weighty matter* of his *complaint* is—"God is departed  
" from me, and answereth me no more, neither by  
" prophets, nor by dreams." 1 Sam. xxviii. 15. Nor was Balaam without this desire, when he wished  
" to die the death of the righteous, and that his  
" latter end might be like his." Nor was this desire weak in Cain, when he said, "My punishment is  
" greater than I can bear. Behold, thou hast driven  
" me out this day from the face of the earth; and  
" from thy face shall I be hid; and I shall be a fugi-  
" tive and a vagabond in the earth." Gen. iv. 13, 14. All these seem to me to have had strong *desires* after the light of God's countenance; and yet they were neither renewed in the spirit of their minds, nor were their *desires* ever granted.

Quot. "Let such *blefs the name of the Lord*, that can-  
" not sit down contented with a form, without the power."

AnsW. Here is no *power* enforced nor described in all this *Looking-Glass*. And as for the *restlessness* of such a sinner, it is no more than the *experience* of every hypocrite, when he is pushed from his false hopes, forced from his sandy foundation, plunged in  
in

in black despair, and given up to a fearful looking for of judgment and fiery indignation—and yet he is the last man in the world whose heart is in tune to *blefs God*.

Quot. “But the Christian who makes this objection is “wholly *different*; *his light is not common*.”

AnsW. Then I would be glad to know the difference between the *light* that shone upon *Balaam*, and that which *shone* upon *Paul*; between the GOD OF ISRAEL, who was seen by the *Elders in the Wilderness*, and that GOD *which was seen by Moses in the bush*; and whether the light of the great God our Saviour, which will be seen by *every eye* at the great day, is not of the same nature, and will not appear far brighter than any light which our Timothy has ever yet beheld?

Quot. “By special and saving grace, he can no more “sit down and rest in a form of godliness, than a hungry “man can content himself with seeing a well-spread table “which he is debarred from partaking of: therefore want “of *knowledge*, not of *grace*, is the cause of his complaint.”

AnsW. It is true, a partaker of special grace can never rest in a form of godliness; but our Timothy's Christian has no more than a *head* belonging to him. It *desires after grace*, not *grace*, that are to be *the undoubted pledge of his safety*. But the last clause of



this quotation contradicts all that Timothy has said before: for the intention of this *Glass* is to establish them in *desires after food*, not in being satisfied and filled with the bread of life; and our Author has neither discovered the *table spread*, the provision of it, nor enforced the necessity of fulness and satisfaction at it.

QUOT. "Want of *knowledge*, not of *grace*, is the cause of his complaint."

ANSW. Paul says, "It is a good thing that the heart be established with grace;" and tells us to look diligently lest any fail of the grace of God: but as to *knowledge*, it puffeth up. Hence I conclude, that the want of *grace*, the want of *life*, and *love*, not *knowledge*, is the cause of his complaint.

QUOT. "*Saul*, afterwards *King Saul*, might remember a great change, and the time of it; but the consequence proved it to be no saving one."

ANSW. One would think, that if *Saul* could remember the time when, and the manner how, he was turned into another man, Mr. Priestley's *Christian*, who has nothing but a *bead*, and has nothing in that but *light*, might remember the time when, and the manner how, he was turned into a new man. The regeneration of a saint must make as deep an impression as the reformation of a hypocrite. One is called a new creation, and the other no more than a turn.

And

And certainly it must require more power to turn a stubborn sinner from the power of Satan to God, and from disobedience to the wisdom of the Just, than to turn a farmer into a sovereign, or a coward into a hero. The one is the effect of common providence; the other is the good-pleasure of God's will fulfilled in us, and the work of faith with *power*.

Quot. "The revelation of God's salvation to sinners was given not at once, but by gradual and slow degrees; and so it is often in grace."

Ans. Unless salvation comes home to the heart, as it did to the *Gaoler*, to *Zaccheus*, and to *Israel* at the Red Sea. Then it comes unexpectedly, suddenly, and at an instant. And so it has come to the eternal safety of the elect in every age, without any of our Timothy's slow degrees. "And so," he says, "it is often in grace;" making a proper *distinction* between *salvation* and *grace*. But, as salvation is all of grace, one would think the experience of the former was the effect of the latter; and that *salvation* and *grace* can no more be *divided*, than Timothy's *Christian* can be *united* to the Author of *eternal salvation*.

Quot. "Those who have been privileged with a good education, and have been kept from open sin, seldom can tell in so particular a manner as others who have been brought up in sin and darkness."

ANSW.

ANSW. Paul is a singular instance to *disprove* this *hye*; who was privileged with a *good education*; and so far kept from *open sin*, that, “as touching the “righteousness of the law, he was blameless;” and yet he could tell in a particular manner the time when, the place where, and the manner how, he was converted to God: and so could *Abraham, Jacob, David, Isaiah*, and all the prophets, who had as good an education, and were kept as much from open sin and darkness, as ever Timothy’s *Christian* was. I never knew till now, that a good education was attended with keeping a man from sin and darkness, seeing man is nothing but darkness and sin. This cannot be proved by any one text in the Bible, unless by the following—“God hath hid these things “from the wise and prudent.”

QUOT. “Let such as are *perplexed with this fear* remember, it is not so much *how* the light came, as what “they are brought to *see* by this *light*.”

ANSW. It appears to me, that the importance of the matter lies in knowing *how* this light came, and *where* it came from; whether from the GOD OF HEAVEN, or the *god of this world*, who is sometimes transformed into an angel of light. Some souls are *light in the Lord*; while the light that is in others (the Saviour says) is *darkness*; and adds, “*How “great is that darkness!*” It is necessary, therefore, to know *where* the light came from, and *how* it



it came; and whether it shines into the head, to make a man *see* and *talk*, as it did into the head of Balaam, whose *lamp* is sure to go out; or whether it is a reconciled God shining into the heart, "to give us the light of the knowledge of the glory of God in the face of Jesus Christ." The former makes a *prating fool*, the latter a gracious soul.

QUOT. "This *objection is not easily removed*. We are always more ready to lend an ear to what *mortals say*, than we are to attend to the word of God."

ANSW. This is verified in every affected reader and follower of Mr. Priestley: for the whole of this book (except the *Scripture texts* quoted) is nothing but the *sayings* and *carnal reasonings* of a poor uninspired mortal. There is not one page in it that is consistent with the oracles of God, nor with the experience of a genuine Christian. The Spirit of God had no hand in it, nor did he ever dictate any thing like it.

QUOT. "God works as a sovereign. Some, when they are savingly called, are a long time before they are led to *see* into the doctrines of the Gospel. Others are taught them in a small space of time."

ANSW. This is verified in the Author of this *Glass*; for God has not given him eyes to see, nor a heart to understand, even to this day. And though  
some

some real faints may make a creed sooner than others, or be led to see into the doctrines of the Gospel; yet, I believe, when JESUS CHRIST is manifested to and revealed in the soul, that HE is the truth of every doctrine; yea, the whole sum and substance of the everlasting Gospel. If HE is formed in the heart, the *word is sure to take root*. It is not a speculative knowledge of it, that constitutes an heir of promise; but CHRIST in the heart, the hope of glory.

QUOT. "Why does the believer love and follow after  
"this light?"

ANSW. Your *Christian* is not alone here; ancient *hypocrites* have done that as well as *he*. The *novelty* of it has led many to love it, and follow it too. "There were many that were willing to  
"REJOICE in John's light for a season." If they *rejoiced* in it, they must have had an *affection* for it. Joy doth not spring from *envy*, nor *malice*. The way-side hearers did the same; Demas did the same; and yet they all forsook it—and I think the Author of this *Looking-Glass* will do the same.

QUOT. "The light, however, that has come into his  
"mind, proves itself to be the *sovereign* and *saving* teachings  
"of the Holy Spirit of God."

ANSW. *Light in the head* is not the whole of God's teaching: the sinner must have "the know-  
"ledge of salvation by the forgiveness of sins."  
God "gives his children an heart to know him,  
"for

“ for he pardons them whom he reserves.” Life and power must attend the voice, before the sinner will know his Divine Teacher: “ They shall know “ in that day, that it is *I* that do speak. Behold, “ it is *I!*” And the way by which they are brought to know it, is by the quickening energy that attends the voice: “ The dead shall hear the voice of the “ Son of God, and they that hear shall live.” Many who have *sinned* the *unpardonable sin*, have sinned against greater light and knowledge than what is reflected from this *Glass*; for I can find nothing but darkness and confusion in it.

Quot. “ Could such see themselves in the *glass* of the “ *Word of God*, they would, instead of spending their time “ in suspicions about their state, be employed in giving “ thanks to him who has commanded the light to shine into “ their hearts.”

ANSW. If this *Head Christian* could see himself in the *glass* of *God's Word*, he would soon discover the *false reflections* of Timothy's *Glass*; and would throw it away, with the *hoods* and *veils*.

The last clause of that quotation is *wrongly worded*. It is *head knowledge*, or rather *head confusion*, that you have been insisting on. *Heart-work* has not been so much as touched, nor enforced, nor any one part of it described. Not one discovery in that *chamber of imagery* has been made; not one *sensation* nor  
real



real view of an awakened sinner has been either described, stated, proved, or cleared.

QUOT. "If he has given thee eyes to see thy own nothingness, and is enabling thee to see more and more of the excellency of the Lord Jesus, he has done great things for thee; he hath done more for thee than if he had given thee ten millions of worlds."

ANSW. Then Judas must be in an excellent state; for he not only *saw*, but *felt*, his own nothingness, when he cast down the money in the Temple: and he *saw* and *knew* the excellency of the Lord Jesus, when he said—"I have sinned against innocent blood." The rich man, when he *lifted up his eyes* in hell, *saw* his own nothingness, and the excellency of Abraham's bosom; and yet no great things had been done for him. This twofold view, Timothy, will not do, without the appropriating hand of Faith, to bring the excellent Saviour into the empty heart. A sight of man's *nothingness*, and *Christ's excellency*, which is your *criterion of great things*, would have sunk the Psalmist into black despair, if the hand of his faith had not caught hold of the excellent Object seen: "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." *Psal. xxvii. 13.* Our Timothy settles *his* Christian where David found no standing.

QUOT.

QUOT. "If thy gift in prayer be but small, thy prayer will be the language of thy heart—a frame of mind no hypocrite ever knew."

ANSW. Is this true? Is the smallness of a man's gift in prayer a proof that his prayer is the language of his heart? And can this small gift be called heart-language? And can this small gift be called a frame of mind, and a frame which no hypocrite ever knew? The Apostle tells us, that a man may be zealous of SPIRITUAL GIFTS, may have the gift of prophecy, and speak with the tongue of men and angels, either in prayer or in preaching, and yet be nothing but sounding brass, or a tinkling cymbal: and does a small gift in prayer secure a soul, when the greatest gifts will not? The more excellent way, the way of charity, which is the way to heaven, is opposed to all gifts, small and great: it is a measure of the Spirit of Grace, not a small gift, that produces a frame no hypocrite ever knew. This criterion of a Christian is Paul's mark of a hypocrite.

QUOT. "There are some who fear all their knowledge will prove spurious, because they never had such a law-work as they hear some others have had. Measuring ourselves by others, and overlooking the word of God, has been a common mistake."

ANSW. The Law was added because of transgression, that sin by the Law might become exceeding

ing sinful. It is to be preached to them that are under it, that *every mouth* may be stopped, and the *whole world* might become guilty before God. This is the lawful use of it. Christ's commission was to *proclaim liberty* to those that were bound with legal bondage; he *binds up* none but the *broken-hearted*; he preaches *deliverance* only to *captives*; he is a *physician* only to those that are *sick*. Every one that is under a law-work, sees and feels that he has no righteousness: it is the killing power of the Law that makes them hunger and thirst after righteousness; and such are filled, while the rich are sent empty away. God teaches the sinner out of his law; and "Every one that hath learned of the Father cometh unto me," saith the Saviour. The sinner will never fly for refuge till wrath is revealed against him. Christ is a *hiding-place* from the *storm*, a *covert* from the *tempest*, a *river of water* in a *dry place*, the *shadow of a great rock* in a *weary land*. He calls them that *labour*, and are *heavy laden*. The sinner will never prize the Saviour's *easy yoke* till he has felt the *galling yoke of the law*. He will never call the Saviour's *burden light*, till he has felt the *burden of his sins heavy*, which revives, and becomes exceeding sinful, by the force of the command, and the revelation of wrath.

Our Timothy's *Christian* has a just right to *fear*, for he is under the *yoke of bondage to fear*: nor will this *Looking-Glass* bring him out. *Perfect love must*  
cast



*cast out fear*, before he will be delivered from the Law. A *free spirit* must succeed *bondage*, before an elect sinner can be satisfied. This *Glass* may serve to sear his conscience, and the devil may work by it to blind his eyes; but all must be laid open again; Truth! Truth! must make him free; and if Christ make him free, he shall be free indeed. This explaining away the utility of the law, and setting the hypocrite down short of a *sight* and *sense* of the *law* and *sin*, is a bad piece of work, Timothy. Jeremiah says, "It is good for a man to bear the yoke in his youth; and to put his mouth in the dust, if so be there might be hope. It is good that a man patiently wait, and quietly hope for, the salvation of God."

Quot. "*Measuring ourselves by others, and overlooking the word of God, has been a common mistake.*"

ANSW. It really is: and so many poor finners will find it, in the great day, who *overlook those Scriptures* which I have quoted in my last answer, and *compare themselves with Timothy*, as he appears in this *Glass*; which they will find at last to be not only a *common*, but a *fatal* and *irretrievable mistake*. However, there is a great number in London who are *kept from this mistake*; "who dare not make themselves of the number, nor compare themselves with some that commend themselves:" nor even with this *Timothy in his Glass*; for if we did, we should be *fools*;

C

though,

though, no doubt, numbers will. "But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise."

2 Cor. x. 12.

Quot. "Many of Zion's travellers have been alarmed by this folly, and have created themselves many an hour's sorrow."

AnsW. It should have been—*Many an hypocrite in Zion* has been, and will be, alarmed, sooner or later, by this folly of comparing themselves with such who are only blind guides, and perverters of Scripture; who "walk in craftiness, and handle the word of God deceitfully." For it is a mystery to me, how a man comes to Mount Zion, who never was pursued by blackness, darkness, the sound of a trumpet, and the voice of words, seeing Christ is only a covert from the tempest; and how he should come to God, the Judge of all, and never find himself arraigned, neither by law nor conscience—is as great a mystery. Timothy's Christian will never come to the Mediator of the New Covenant till he finds an angry God, and his wrath revealed against him, in the Old: nor will he ever come to the blood of sprinkling that speaks peace, till the wrath and curse of God declare and wage war in his soul.

Quot.

Quot. "The remarkable *Daniel Burges*, in answering  
"this objection, says——"

AnsW. Timothy, having charged his *Christian*  
with folly, for comparing himself *with others*, is  
going now to plunge him into the foolishness of  
comparing and trying the goodness of his state by a  
*saying of Daniel Burges*. Now for the *saying* itself—

Quot. "The *farmer* never finds fault with his *plough-*  
"man for his not having plowed the ground *sufficiently*  
"deep, if his *corn* do but grow well. Says he to the doubt-  
"ing soul—"Look more at the *corn*, and less at the *plough*."

AnsW. We will try the validity of this *saying*,  
and I am sure it will neither stand the *test* of common  
sense, nor yet of the word of God. Pray, how is  
the farmer to know whether his *corn* will grow well  
or not, before his ground be plowed *sufficiently*  
*deep*? And if, before the seed-time, he sees the  
ploughman has not gone a *sufficient* depth for the  
seed, and he expects his corn to grow well, he is a  
*fool*. And, if it does grow well, it is a *miracle*, for  
God hath prospered his *carelessness* and *indiscretion*,  
which is not common. "Doth the plowman plow  
"all day to sow? Doth he open and break the  
"clods of the ground? When he hath made plain  
"the face thereof, doth he not cast abroad the  
"fitches, and scatter the cummin, and cast in the  
"principal wheat, and the appointed barley, and



“ the rye, in their place? For his God doth IN-  
 “ STRUCT him to DISCRETION.” *Isa. xxviii. 25.*—

But who instructs Daniel Burges’s *farmer*, I know not: his dilatory method “ comes not from the  
 “ Lord of Hosts; for he is wonderful in counsel,  
 “ and excellent in working.” *Isa. xxviii. 29.*

Now let us try this *shallow plowing* by the word of God, and it will appear as far from *truth* as it is from *common sense*. “ Plow up the fallow ground of your  
 “ hearts,” says God, “ and sow not among thorns.” Fallow ground is plowed three or four times over; and the plough is to go deep enough to root up legality; hypocrisy; self-righteousness; infidelity; and the love of money, the root of all evil. These thorns are all to be turned up. *We are not to sow among thorns*; and it must be *deep plowing* to root up all these. The *way-side*, the *stony ground*, and the *thorny ground*, were all sharers in this *shallow plowing*; and, for a time, the corn seemed to *grow well*: but it all withered away, and all for want of the *plough going sufficient’y deep*. Christ says, “ Forth-  
 “ with they sprang up, because they had no DEEP-  
 “ NESS OF EARTH: and when the sun was up, they  
 “ were scorched; and because they had no ROOT,  
 “ they withered away.” *Matt. xiii. 5, 6.*

Our Timothy’s *shallow plowing*, which is to *settle* his Christian, is here declared by the Saviour to be the first means of the *apostacy* and *final damnation* of hypocrites.

hypocrites. I have heard a person, *raving mad*, running over the Scriptures, who has spoken more truth, and better sense, than the Author of this *Looking-Glass*. Not that I do not believe such doctrine as this will be of use; it will undoubtedly separate *the vile from the precious*. This *Glass*, or *Fan*, will collect the chaff from every *barn-floor* in the neighbourhood: for I should think, there is not an *arch*, not an *accomplished*, not a *profound*, not a *restless* hypocrite, in all the metropolis, but who will fly for refuge to, and take sanctuary under, the prolifick and expanded wings of Timothy Priestley; where they may be sure of *shallow plowing*, *slight healing*, no legal *convictions*, but all *bolsters*, *pillows*, *plaisters*, *smooth things*, and *pleasing songs*, even to the end of the chapter!

QUOT. "While the soul is *looking to the Law for salvation*, there is a necessity the Law should be *set home*. Paul *was looking for salvation* by it, therefore it was applied *with power*."

ANSW. All men are born under the law; all are, by nature, the children of wrath; all have the veil upon their hearts; and, by nature, no man knows of any way of salvation but by the works of the law. The way of salvation by grace is a *way that is hid from the eyes of all living*, till God appears, whose prerogative it is to *make known the path of life*.

Now, as salvation by works is the only way that is seen by the light of nature, and as this is *the way that seemeth right unto a man—though the end thereof be the ways of death*—it is a mystery to me, how our Timothy's Christian, who is veiled with darkness and ignorance, should come by so much more knowledge, discernment, and wisdom, than Paul had in his natural state: for thus it follows—

Quot. "Paul was looking for salvation by the Law; therefore it was applied with power: but many who are trained up under the Gospel did never expect salvation by it."

AnsW. There never was a man in the world, let him be trained up *how*, or *under* what he might, that *never expected salvation by the Law*. Let a carnal sinner be trained up under the Gospel, all that he can attain to is a little speculative knowledge, and perhaps he may learn to *prate* a little; but still he is under the Law, and holds his notions of truth in an *unjustified, unrighteous* state; and in all his unrighteousnesses, both *original* and *actual*. And if such an one stands in no need of a law-work, and is vain enough to think that the Law will never bring him to a reckoning; sure I am that the Law reveals it's most dreadful contents against such an one—  
 "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the TRUTH in unrighteousness."  
 Rom. i. 18. This, Timothy, is making *void*, and setting



setting aside, the *lawful use* of the Law; and is rank *Antinomianism*, and the effect of a *bad spirit*.

Quot. "Nothing is more common than for those who  
 " have had *great terror by the Law*, to look on none to be  
 " Christians, but those who have *gone through the same*  
 " terrors themselves have experienced."

AnsW. The sinner will never see, nor feel, his sin, till the Law comes home to his heart—*By the Law is the knowledge of sin*—Nor will he ever see the way of salvation from sin, unless he has some brighter light than this *Looking-Glass* affords. God declares, the *terrors of the Law* shall find the sly sinner out. He shall know the *severity*, as well as the *goodness*, of the Lord. *To the Law* he must go, as well as *to the testimony* of the Lord. The saint "who dwells on  
 " high; whose place of defence shall be the muni-  
 " tions of rocks; whose eyes shall see the King in his  
 " beauty, and the land that is very far off;" even  
 " HIS HEART SHALL MEDITATE TERROR!" Then  
 " *where is this scribe got?*" Isa. xxxiii. 16, 17.

Quot. "Though frequently such are *seeing* more and  
 " more into their own *emptiness*, and also *into the fulness*  
 " which is in Christ—a *sure sign of growing*."

AnsW. One would think that a man *whose knees*  
*were weak through fasting*, and *whose flesh failed of*  
*fatness*, could never call *Looking through the win-*  
*dow of a cook's shop*, a *sure sign of his growing fat*.

These views would have sunk David in despair, if it had not been for faith: "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." Sinners, in the great day, will see enough of their own *emptiness*, and of the *fulness* of glory in the Saviour; which will be no sign to them of growing, unless it is growing desperate. The Apostles tell us, that "it is receiving out of Christ's fulness, and grace for grace," that is a sure sign of *growing in grace*.

Quot. "It is a *pleasing circumstance* to meet with a person *thirsting after greater attainments*; and as *carnal security and insensibility* is the common badge of the hypocrite, such complaints as these are never made by them."

Ans. *All hypocrites are thirsting after great attainments* of some sort or other. Simon Magus thirsted for the gift of the Holy Ghost; Judas, to be *purse-bearer* to the King of kings; Saul, to be deemed a *favourite of God*, and for Samuel to honour him before the people as *such*; Jebu, to be a *zealot for the Lord*, and a *reformer* of religion; and our Timothy thirsts to be deemed a *standard* of truth, a *touchstone* for sincerity, a *Looking-glass* for the Christian, and a *guide* to the timorous. But, notwithstanding all their *thirsting*, the former were only *promoted* to shame; and the latter is left to betray his ignorance, and to discover his own *nakedness*. Nor are *carnal security*

*security and insensibility* the badge of every hypocrite. Some are given up to *desperatio*; some to a *fearful looking for of judgment*; and others to violent persecution of the just, as Saul was. Nor are *complaints* peculiar to the saints; for there are more *complaints* among the hypocrites in *bell*, than there are among the saints in the church.

QUOT. "When the Spirit of God convinces the soul of sin, he never stops there, but goes on to convince of righteousness and judgment."

ANSW. If the *Spirit convinces of sin*, one would think he must shew the sinner the Law, for *sin is the transgression of the Law*. And if he *convinces him of righteousness*, he must make him see and feel the scantiness of his own obedience in the *glass*, and under the workings of the Law; for that is the eternal rule of righteousness. The poor sinner will never see nor feel his *scanty covering*, till he sees the *commandment to be exceeding broad*.

This quotation disannuls all that Timothy has enforced before, and makes a law-work absolutely necessary. I have got the name of an *Antinomian*, and of being led by a *bad spirit*: and I should think that both the charges were just, if I had been given up of God, or left to myself to publish to the church and world at large, such a piece of deception and confusion as this.

QUOT.



QUOT. " Even the *common light* of the Gospel brings  
 " the *natural man a light* others have not, who never heard  
 " of it."

ANSW. It does not appear so by this *Looking-Glass*;  
 for the *Author* has not common light, nor any light  
 at all, neither into the Law, nor the Gospel. Nor  
 did it appear so in the Saviour's days; for God *bid*  
*these things from the wise and prudent*, cast them into  
 a deep sleep, *closed their eyes*, and *made their ears*  
*heavy*; and " for judgment Christ came into this  
 " world, that *those that saw might be made blind*."

QUOT. " It is a great thing to be *satisfied* the light we  
 " have received by the Gospel, is of a *saving nature*, such as  
 " no hypocrite in the world ever had."

ANSW. I would be glad to know what *light* this  
 is which no hypocrite ever had. *Saul saw the safety*  
*of David*, and *his own future ruin*; he knew when  
 God was with him, and when he left him. " *Balaam*  
 " saw the Almighty, and knew the knowledge of  
 " God; he saw the destruction of Amalek, the  
 " valour of Israel, the glorious rise of the future  
 " *Star of Jacob*, and the afflictions of Eber." And  
 others are allowed to have " all knowledge, and  
 " understand all mysteries," and yet these persons  
 were nothing. And these things are ten times more  
 than ever Timothy saw; for he is more *like the un-*  
 " timely fruit of a woman, which never saw the sun."

QUOT.

Quot. "Let it be observed, this is not a gift for a moment, but of an *everlasting nature*: the understanding will never be dark, as it was before this *change*; nor the soul be ever in a *state of condemnation again*."

Ans. This light in the understanding sets the sinner out of the reach of condemnation; though God says, "The lamp of the wicked shall be put out, and the light of his fire shall not shine." And as for Timothy's *Christian*, as here described, he is no child of God, nor any thing like one. There is not one *mark, criterion, or characteristic*, in this Piece, but the Bible will furnish us with the *same*, as being found upon ancient hypocrites—I say, *not one*. What, therefore, is to "secure this *Christian* from condemnation?" Repentance, Faith, Pardon, Justification, and Reconciliation, are neither insisted on, described, nor applied to *him*; nor will Timothy ever be able to describe these things, unless God shall give him *grace*.

I should like to see Timothy's *Testimony*, or a *Treatise of his Conversion*: I think it would exercise every faculty of the curious; confound the judgment of the Critical Reviewers; and exhibit such a *medley*, as would afford a merry Christmas to the melancholy.

Quot. "That divine *work* which is wrought in the poor soul, may be called *that* which is *born* of the Spirit; the *real effects* of the *creating power* of the Holy Ghost upon the soul."

Ans.

ANSW. This would puzzle the wise. Here is mention made of a Divine *work*: this *work* is wrought; this *work*, wrought, has produced a THAT; and the mysterious THAT is what is *born* of the Spirit; and this curious THAT, which is said to be *born*, is the *real effects* of creating power. If the Spirit operates upon a soul, he *regenerates* and *renews* it, and such a soul is said to be *born again*; if the Spirit puts forth a creating power, a *new creature* would most likely be formed by such a power; such are said to be created *anew*, in Christ Jesus, unto good works; such a renewed person, *united* to the Saviour by the *bond of covenant love*, is said to be in Christ, and a new creature in Christ Jesus — But we must go to Timothy for an explanation,

Quot. “ It is a superior *work* to that which *restrains* a man from *sin*; for, by *this*, a man is possessed of a *new nature*. This *seed* will remain to the end: it is a *plant* of the *Father's* planting.”

ANSW. This work which is *superior* to that which *restrains* a man from sin, *possesses* the man with a *new nature*. One would have thought it would have been sufficient to make the man a *new creature*. However, this *new nature* is called a *seed*, and this *seed* is called a *plant*; not to take notice of any difference between *seeds* and *plants*. But how this work is performed, and what are the sinner's *sensations* under



under it, we are not informed; and what this *new nature* is, whether *human* or *divine*, that we must find out; and whether this *seed* be the *word*, the *Spirit*, *grace*, or the *change* itself, we are left in the dark. In the former Quotation, this *seed* is called a *work wrought*, and *real effects*; and the *work* itself is called THAT which is born. So this *work* has produced a *birth*, and this *birth* has produced a *work*, for it is the *work* that is born. This part of the *Timorous Soul's Guide* is enough to perplex, entangle, confuse, confound, and mislead, the whole family of Wisdom. And dreadful must the case of that timorous soul be, who has no better guide than this *Glass*! Such authors, and such productions as these, load the Christian *religion* and *name* with reproach. Pray, what could a man of wisdom, much less a *novice*, or *green disciple*, make of such a *pedigree* and *genealogy* of the *new creature*, as this, which is to be found in the fifty-third page of this *Glass*—"That  
 " *divine work*, which is *wrought*, which is THAT,  
 " which is *born*, which is *real effects*, which is  
 " *creating power*, which is *superior work*, which is  
 " a *new nature*, which is a *seed*, which is a *plant*?"  
 God saves us by the *washing of regeneration*; which consists in purging *stubbornness* and *rebellion* from the *will*; *gross darkness* from the understanding; *carnality* and *enmity* from the mind; *corrupt* and *vile affections* from the heart; *insensibility*, *guilt*, and *dead works*, from the conscience. And to *regenerate* or  
*renew*

*renew a man by the Holy Ghost*, is to produce submission and resignation in his will; to enlighten his understanding with the *light of life*, to see and feel the spirituality of the law, and his lost estate; to see salvation in the Saviour, and to have the knowledge of it by the forgiveness of sins; to influence his *mind* with faith, and entertain it with heavenly things; to shed abroad God's love in the heart; and to give him the enjoyment of a *purged* and *pure* conscience, and the voice or witness of the Spirit bearing witness therein and thereto that such a soul is justified by his faith, and is a child of God by adoption and grace. I would advise thee, professor, whoever thou art, who art admiring thyself in this *Glass*; and thou timorous soul, whoever thou art, who art seeking directions from this *Guide*; to throw away this false *Mirror* and deceitful *Guide*—And thou, Timothy, the founder and manufacturer of this *Glass*, come thou, in company with thy Christian, and thy misguided Weakling, come to the Law, and to the Testimony, TO THE WORD OF GOD, the touchstone and standard of Heaven—Did you, or either of you, ever receive the word, not as the word of man, but, as it is indeed and in truth, the word of God? Did it come home to your heart in the demonstration of the Spirit, and of power? Were the thoughts of your hearts made manifest? Was you, or any of you, convinced thereby, and judged thereby; and was your proud heart

heart humbled? Was you brought to fall on your face before God, and to report that God was the supreme and internal speaker of a truth? If you are all strangers to this power, you are deceived, and deceiving one another; and must *err, not knowing the Scriptures, nor the power of God.* "The kingdom of God is not in word, but in power." The Scriptures are clear and conclusive, therefore attend to that *divine Glass.* The Scriptures cannot be broken, the Saviour's word shall never pass away; therefore come to this *sure Guide:* the "young man must cleanse his way by taking heed thereto." Attend, therefore, to a scriptural pedigree and genealogy of a new creature in Christ. If the word of God never came to your heart with power, you cannot say, "God, of his own will, begat us with the word of truth." And if the sword of the Spirit never cut you to your heart, the *cowl of your heart*, the *veil of your heart*, was never rent; you have had no true sight nor real sense of sin to humble you; nor can you say; "We have received with meekness the engrafted word, which is able to save our souls." The word must come with power, and in the Holy Ghost, to the lifeless soul, before there can be any spiritual life, motion, or activity, toward God. His children are "born again of *incorruptible seed*, the word of God, which *liveth* and *abideth* for ever." The word of God, when attended by the Spirit of Power, is  
the



the word of life. "Faith comes by hearing." While the devil and infidelity oppose themselves to faith, hence come conflicts and soul exercise, attended with slavish fear and torment: "He that feareth, hath torment; he that feareth, is not made perfect in love. "Thine heart," says God, "shall meditate terrors.—The pains of a travailing woman shall come upon Ephraim.—Zion herself shall be in pain to bring forth." The followers of CHRIST in his personal ministry, who spoke as never man spake, "had sorrow as a woman in labour has sorrow; but he saw them again, and their hearts rejoiced." And "Christ must be revealed in you;" and, if you are his elect, "he will manifest himself to you;" and then, but not till then, will perfect love cast out fear; and not till then will the birth be made clear: "He that loveth is born of God, and knoweth God; but he that loveth not, knoweth not God, for God is love; and he that loveth, dwelleth in God, and God dwelleth in him." Let no man deceive you, nor deceive one another, "for because of these things cometh the wrath of God upon the children of disobedience." Thou must "prove thy own work, Christian, and then thou shalt have rejoicing in thyself alone, and not in another." The witness of men is not sufficient; the witness of God is sure. Nor must thy faith stand in man's wisdom—much less in his craftiness—but in the power

power of God it must stand. Let no *Timothy* trust in his own heart; let no *Timothy* deceive thee, reader. "He that trusts in his own heart is a fool;" and he that trusts a *false guide* is no better. "Trust ye not in a friend; put no confidence in a *guide*;" "keep the door of thy mouth from her that lieth in thy bosom." The saint is begotten by God himself; he is quickened by the Word of life and Spirit of power. Corruptions oppose the grace of the Spirit; and grace opposes corruptions: the former must yield, and the latter prevail. "Sin shall not have dominion—Grace shall reign." Pardon love, by the Spirit, casts out fear and torment, enlarges the straitened soul, and ushers it into the glorious liberty of the children of God. Such an one has the earnest and witness of the Spirit; the Word is rooted in him, lives, grows, and prevails, as an incorruptible seed. And a principle of *grace*, brought by the Spirit from the Saviour's fulness, and lodged in the soul, is the *seed* of God, which cannot sin; and, with the *allowance* and *consent* of *which*, the believer himself cannot sin, because he is born of God. "It is not I," says Paul, "but sin that dwelleth in me." This is the man that is a plant of our Heavenly Father's planting, which shall never be plucked up. But, as for *Timothy* and his Christian, they neither see God nor themselves; they have no views nor experience either of *law* or *gospel*;

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*fin or grace: there is neither pulling down nor building up, neither rooting up nor planting, seen or described in all this dark lanthorn.*

Quot. "But *those whose hearts are changed by grace,*  
 "SEE *a PLEASURE in religion superior to any this world*  
 "can pretend to."

ANSW. Timothy's Christian, with all his changes, with all his fluxes and refluxes, is allowed no more than an eye; he can only *see a pleasure in religion*; the *feeling* part Timothy cannot come at, nor touch on, for the want of quickening grace. He *beats* about the bush, he gropes about the mount, he peeps here, and mutters there; but, to save his soul, he cannot come to the *mark*, nor be at a *point*, in any one truth that is essential to salvation. *God resists him*, and keeps him at a distance; and his own conscience knows it. *Your eyes do not see, Timothy*; you see nothing, in comparison to that which some of the ancient hypocrites have seen. Job's *seeing eye* was not enough; he must *feel his captivity turned*. The *eyes must see*, the *ears must hear*, and the *hands must handle*, the word of life; eternal life must be laid hold of; Christ must be received into the heart by faith. *Seeing is believing*, but *feeling is the truth*.

Quot. "That religion must be TRUE that springs  
 "purely from choice, and which is the element the soul can  
 "only find real pleasure in."

ANSW.



ANSW. Then the religion of *Simon Magus*, and of the *Nicolaitans*, and of *Arius*, and of *John Wesley*, and of *Timothy Priestley*, must be TRUE; though there does not appear to me to be a grain of grace or truth in either of them; and yet all their religion sprung purely from choice, and from a choice purely their own: for none of all these have ever yet dropped any one hint sufficient to satisfy the righteous that either their religion, or their persons, were of God's chusing. And in the religion that sprung from their own choice they took real pleasure. The Scriptures say, such "take pleasure in unrighteousness;" and where else can they find it? Not in God, for the carnal mind is enmity; nor in the truth, for it is hid from their eyes; nor in the power of religion, for they never felt it; nor in the Saviour, for they never knew him.

QUOT. "Fear and terror may, for a season, cause a man to appear as if his motives were heavenly and spiritual; but religion, which comes from no higher a cause than this will soon vanish, and leave a man worse than he was before."

ANSW. Then those poor wretches to whom God comes near, in order to bring them to a reckoning, must be badly off; for they tremble even at his word: and yet he says he will look to such, and dwell with such. God's elect, sooner or later, are sure to feel

something of this. *Fearfulness and trembling* seized the Psalmist. A *horror of great darkness* fell upon Abraham. *Hezekiah* and *Job* did not escape it. And yet their *dreadful fear*, and yet their *religion*, came from a HIGHER CAUSE than *Timothy's Glass* ever knew. "For the Lord spake thus to me with a  
 " strong hand, and instructed me that I should not  
 " walk in the way of this people; saying, Say ye  
 " not, A confederacy, to ALL to whom this people  
 " shall say, A confederacy; neither fear ye their fear,  
 " nor be afraid. Sanctify the LORD of Hosts himself;  
 " and let HIM be your FEAR, and let HIM be your  
 " DREAD." *Isa. viii. 11, 12, 13.* Paul *knew the*  
 TERRORS of the Lord, as well as his love. God's  
 saints "see his *goodness* and *severity*—As is his *fear*,  
 " so is his *wrath*—They sing of *mercy* and of *judg-*  
 " *ment*." But our *Timothy's Christian* is trained  
 up under the Gospel: "he never looked to the  
 " Law for salvation;" nor has he ever found it in  
 the Gospel. Here is no account of the *covert*; and  
 the reason is, because he has never felt the *storm*.

QUOT. "Nothing is more common than for creatures to  
 " *act* according to their *kind*."

ANSW. It is *true*, in one *sense*. Nevertheless, I  
 have discerned in a certain *Looking-Glass* that there  
 are creatures in the world that would *act*, if they  
 could, contrary to their *nature*; and appear to be of  
 a *kind*,

a *kind*, with which there is no more comparison than between a *man* and a *monkey*: the *latter* is only an *ugly likeness* of the former. There are *serpents* that would appear as doves; there are *goats* and *wolves* that would fain appear to be sheep; there are *asses* that would like to be thought *OXEN* that tread out the corn; there are *fools* who would wish to be thought *wise*; *hypocrites* would like the name *sincere*; *impostors* would fain appear to be *ambassadors*; and ministers of *Satan* have been called *apostles*. This is not very *uncommon*. Timothy himself, in the compass of his great knowledge, must have seen, if not have felt, something of this.

Quot. "Where there is a *growing in grace* and *knowledge*, there will be an increasing *desire* to *see* more clearly into all divine *truth*, and a greater sensibility of the *necessity* of the assistance of the Holy Ghost to *open* the understanding."

AnsW. It is necessary that a man be a *partaker of grace* before he be set to *growing*. This Christian has only seen his own emptiness, and the Saviour's sufficiency. "An increasing *desire* to *see* clearly," will not do: it is not a *desire*, but the *desire accomplished*, that is *sweet to the soul*. It is not "a desire to see divine truth," that will constitute a saint. "Behold, God desires truth in the inward parts." *Psal.* li. 6. "Nor will a great sensibility of the necessity of the



“ assistance of the Holy Ghost to open the understanding” do: he must be quickened by the Spirit, be brought into liberty by the Spirit, and have the *seal*, the *witness*, and the *earnest*, of the Spirit; or else, so far from his being a regenerated child of God, he will be as ignorant of it, as far from it, as destitute of it, the nature of it, the account of it, or the common notions of it, as *Timothy’s Glass* itself. I doubt not but this *close shaving* will offend many a reader of this. My answer to such is—It was not thou, reader, that called me, commissioned me, or sent me. “Gainfayers mouths must be stopped, or they will subvert whole houses.” Let me stand or fall to my own *Master*: He shall shew, in the great day, who is influenced by a *bad spirit*, and who by a *good one*; who is the *deceiver*, and who is a true *guide*; and who bears a *false testimony* for God, and who a *true one*—*William Huntington*, or *Timothy Priestley*. One of the two is most surely *wrong*, and the *author of palpable deception*.

Quot. “As a sailor, in a storm, is supposed to use all the skill he is master of, so should a Christian on his knees. All his *light* and *knowledge* ought to be in full *exercise*.”

AnsW. LIGHT is GOD, for GOD is LIGHT; and the Christian is not able to *exercise* this great LIGHT as he can wave a *torch* or a *taper*. It is not in his  
power

power to command the light to shine out of darkness, nor to shine into it: he has no power nor authority to command the *Sun*, nor *the Day-spring* to know his place. And as to his exercising his knowledge, it is of but little use, seeing knowledge puffeth up; nor has such a dead sinner much encouragement to exercise his knowledge upon God, seeing God allows a “hypocrite to have all knowledge, “and yet be nothing.” But why do I go such a round to answer this, seeing Timothy’s *Christian*, and Timothy himself, have neither “light nor “knowledge to exercise?”

QUOT. “It is not the multitude of our words, but how “our minds lay hold on an invisible God,”

ANSW. Neither the *carnal* nor the *renewed MIND* can do this: it is peculiar to *faith* to lay hold; and it must be the faith of God’s elect, or that faith which is of the operation of the Spirit of God, or else it cannot take hold. And I add, the *mind* must not only be enlightened, but it must be influenced by the Spirit of faith, and be purified by faith; yea, and the *Object* must be presented to the *mind*, before any *hold* can be laid: the Lord must take hold of us, or our hold of him will be of little use. Nor is an *INVISIBLE GOD*, or unincarnate divinity, the object of our hold: the real child of God knows that the *Son of Man*, the *Covenant Head*, who is called

the *Covenant*, the *skirt of that Jew*, the *Man made strong*, is the object of *bold*. “They *shall lay hold* of the skirt of him that is a Jew—Let them take hold of my *Covenant*—Let him take hold of my *Strength*, and he shall make peace with me.” This is not coming by the door; this is not going, “in the consecrated way, through the veil of *Christ’s flesh*,” this is casting anchor, but not considering the veil. “No man can come to the *Father but by me*.” This, Timothy, is climbing up the wrong way. Not one page in all this *devilish Glass* but what is pregnant with *confusion* and *deception*. If my reader thinks me censorious or false, let him *point out* any one page, and I will confine my *razor to that*.

QUOT. “The *believer* has his *mind wholly taken up* with the *general DOCTRINES* of the *Gospel*. He may *SEE* those so *CLEAR* and *DISTINCT*, as to be *puffed up* with high *notions* of his own *attainments*: but this is the fault of his corrupt nature. *A little knowledge puffeth up*; but *GREAT knowledge lays the soul low*.” Page 61.

ANSW. Here we have a *believer*, whose *mind* is *wholly taken up with Gospel doctrines*: he *sees* them *clear* and *distinct*. This *believer’s doctrines* are afterwards called his *notions*, and his *attainments*; yet this *believer* is *wholly taken up with these doctrines*, and *sees* them both *clear* and *distinct*; therefore his knowledge



knowledge must be *great*. However, Timothy having asserted that this *clear* and *distinct* viewer is puffed up, he then settles the point, by declaring that *a little knowledge puffeth up, but great knowledge* [such as seeing things *clear* and *distinct*] *lays the soul low*. I will not say, that “he builds again that which he destroyed, and so makes himself a transgressor;” but this I will say, that he himself *disproves* what he before *asserted*, and so makes himself a *liar*, though not a *transgressor*.

Paul had great knowledge, and he fetched some of it from the *third heaven*; and had a *messenger of Satan sent to buffet him, lest he should be EXALTED above measure through the ABUNDANCE of the revelations*—And if our Timothy had some of the same devil’s *stirrup-oil*, his mouth would be stopped from speaking lyes. Nevertheless, there is some truth in what *Tim.* says, if he will take it to himself; for he has but *little knowledge*, and yet is greatly puffed up. Had he *great knowledge*, either of God or *himself*, he would *curse this Looking Glass*, and repent in dust and ashes for his folly in sending it abroad into the world—and I think he *will* do it, either *in the land of the living or beyond the grave*.

QUOT. “As in many other cases, it is only the *sincere Christian* who is exercised with such fears.” Page 62.

Timothy having formerly asserted, that the “religion which rises from no higher cause than  
“fear,

“fear, will soon vanish, and leave a man worse than he was before;” now declares, that it is only the “sincere Christian who is exercised with such fears.” To which I reply, that the *Christian* who sees himself in this *Mirror*, and the *Timorous Soul* who trusts in this *Guide*, are not alone, nor singular, in this respect. *Other hypocrites*, as well as *these sincere souls*, have had these *fears* about them: “The sinners in Zion are AFRAID, FEARFULNESS hath surprized the HYPOCRITES. Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings?” Hence it appears, that ancient *hypocrites*, as well as *modern*; *Judas the traitor*, as well as *Timothy’s Christian*; have been exercised with the same fears; and that not without some real ground, nor yet without a just cause. And I wish that *Tim.* and his *Christian* were exercised sharply therewith; they might “keep them back from presumptuous sins,” so that they might not have a compleat dominion over them; though they would not, in another sense, “be upright before God, nor innocent from the great transgression.”

QUOT. “Sometimes the *Christian* will find much difficulty in his mind what *Person* to pray to. Satan (if permitted) will be very active at such a season, and tempt the believer to go by the *light of fancy*, and not by the word of God.”

ANSW.

ANSW. I know not how he should be otherwise than *perplexed with difficulty what Person to pray to*. The lawful use of the Law is denied, in which *the Father teacheth us*; the manifestation of Christ is neither enforced nor described, by which alone the Saviour is known; nor the real operations of the Holy Ghost in any sense laid down or displayed—therefore the reader must be as much perplexed as the *Glass* itself: for, as the *Author* cannot describe the operations of any one Person in the Trinity, it is not likely that his readers should know the way to, or how to address, either of them. But should God, in the displays of grace, ever bring any of them to experience the *love of God*, the *grace of our Lord Jesus Christ*, and the *fellowship of the Holy Ghost*, they would then *see and know*, not only what Paul means by “making all men *see* what is the fellowship of this mystery, and what the riches of the glory of this inheritance in the saints;” but they would likewise see what are the *deceptions and damnable delusions* of *Timothy’s Glass* also.

If Timothy’s pupil “goes by the light of fancy,” he will act just as his *Tutor* does; for he himself has no other light than what is reflected either from the *devil*, or his own *imagination*, neither of which can be called the *true light which now shineth*: for the darkness, according to this *Glass*, is by no means past; but rather *the shadows of the evening are stretched out*. This *Glass* reflects a wonderful *composition*,



position. By the Author's setting aside the *lawful use of the Law*, an *ingredient* of Antinomianism appears. By his directing the "sinner's mind to lay hold of an invisible God," an ingredient of Deism is exhibited. By his allowing the Christian no more than a "sight of spiritual objects," one would think *Swedenborgianism* was intended. And as the *Christian* of this *Glass* has neither *feeling* nor *application* described, one would think that *Sandimonianism* was aimed at. And by the safety of those who are of *little knowledge*, one would think *Poper*y, or "Ignorance, the mother of devotion," was to be established. But as "great knowledge lays the foul low," one would be led to conclude that *the Kingdom of God in word*, not in power, is to be exalted and established by this wonderful Mirror. If the *Author* of this *Looking-Glass* be not an unenlightened, unconverted, unregenerated, uninstructed, uninspired, and unrenewed Professor; and if he be not an uncommissioned, uncalled, unsent, unqualified Minister; let him, for his own honour, and for the glory of God, publish *a reason of his hope*, and an *account of his call* to the office he holds: for I must confess that I stand in doubt of him. This is commanded by the King of kings, and is what the laws of Zion allow—"Give a reason of the hope that is in you to every one that asketh you—The Spirit of the Prophets is subject to the  
" Prophets

“ Prophets—We are to try the spirits, whether they “ are of God.” And to “ try *them* which say they “ are Apostles; and to prove them liars, if they are “ not.” These things being a *divine grant*, I call upon thee, *Timothy*, for a reason of thy hope, and for thy commission from God as a *Guide to the Timorous*. I am warranted, by the word of the Lord, to call for this; and, as a citizen of Zion, I use my liberty, assert my rights, and claim my privileges.

Having spent 64 pages in poring upon the understanding, and seen nothing; and having toiled all in the night, and taken nothing; we are going now to let our light shine, and to let down our net for a draught. You shall now see us *hammering* and *mauling* our second *General Head*.

QUOT. “ Having taken notice of the *change* made in “ the *understanding* by *regeneration*, I would, secondly, *shew* “ how those who are *born of the Spirit* are said to be made “ *partakers of the Divine nature*. This is not by a PAR- “ TICIPATION of the DIVINE ESSENCE, *which is INCOM-* “ MUNICABLE to any creature.”

ANSW. In this last quotation, *reader*, you may see the *Devil*, and *Timothy* too. Take notice here, the Christian is allowed to be a *partaker of the Divine Nature*, but not of the *Divine Essence*. Here is a difference made between *Divine Nature* and  
*Divine*

*Divine Essence*: the former we may have; the latter is *incommunicable*. The Scriptures declare, that we are made *partakers of Christ*, and *partakers of the Holy Ghost*. Timothy seems, to me, to deny the *Saviour* and the *Holy Ghost* to be *ESSENTIALLY* God, because the saints are not *partakers of the Divine Essence*. One would think that the *essence* and *quintessence* of Deity must be *holiness*; and Paul says—"God chastens us for our profit, that we "might be *PARTAKERS OF HIS HOLINESS*," *Heb. xii. 10*. By this clause, Timothy unintentionally gives us to understand that nothing divine has ever yet been communicated to him, which is what I firmly believe both in my heart and conscience. I should be glad for Tim. to shew what he means by *Divine Essence*, and the difference between what he calls *Divine Nature* and *Divine Essence*; and between *Divine Essence* and the *Lord of Life and Glory*; between *Divine Essence* and the *Holy Ghost*; and between *Divine Essence* and the *Holiness of God*. And let him prove that the *Lord of Life and Glory*, the *Holy Ghost*, and the *Holiness of God*, which we are made *partakers of*, is *incommunicable*. If God cannot *communicate* it, we cannot *partake* of it. This doctrine seems to be calculated to deceive and entangle those "who received not the truth in the "love of it; who are given up to believe a lye, that "they might be damned." Those who are thus  
given



given up of God, I expect not to undeceive: it is for the sake of *elect sinners*, who may be deceived by this *Glass*, that I take this work in hand. In the *two last quotations*, reader, are *three scraps* of the *damnable delusions* of *Doctor Priestley*. This *Timo-*thy is a snake in the grass; he is *rotten at bottom*, and *empty* throughout: but, by the help of God, I will uncase him, and expose his secret treasures of darkness.

Quot. "Nor is it by a *personal union* with the *Divine* nature."

Ans. I don't read the word *personal* in the Bible. We may well content ourselves with speaking as the oracles of God. The *Head* and the *members*, the *Vine* and the *branch*, the *Foundation* and the *building*, the *King* and his *subjects*, the *Lamb* and his *wife*, are in union; which is an *union* of persons, if not a *personal union*. And these two are one; two are one flesh. "We are flesh of his flesh, and bone of his bone. This is a great mystery, but I speak concerning Christ and the Church.—He that sanctifieth, and they who are sanctified, are both of *one*.—He that is joined to the Lord is *one* spirit." This is Bible language. And again, "He that loveth dwelleth in God, and God dwelleth in him.—Believe that I am in you, and you in me; as I am in the Father, and the Father in me.—That they may be made perfect in  
"one."

“one.” These things declare a blessed *oneness*, and a glorious *union*. “We have fellowship with the Father, and his Son Jesus Christ;” and we have “communion with the Holy Ghost.” And how we can have *communion* with the Holy Ghost, without any *union* with his *divine nature*, is a mystery that I cannot find out, and a mystery that Timothy’s *Glass* can never explain. If the Holy Ghost dwells in the believer, one would think there must be a *union* with his divine nature, and a close union too. Paul says, “we are partakers of the Holy Ghost;” and declares, that the Holy Ghost is *JEHOVAH*: “Now the LORD is that SPIRIT; and where the Spirit of the Lord is, there is liberty.”

QUOT. “But those who were by nature children of wrath, and *might be said* to be of their father the devil, on account of their natures; by this *change*, are renewed in the spirit of their minds.”

ANSW. That which has been all along called a *light* in the *understanding*, is now called a *renewing* in the spirit of the *mind*. The aforesaid *light*, and the aforesaid *understanding*, which now appear to be a *renewing* in the *mind*, is introduced and held forth instead of spiritual, vital, and heart-felt, union with the Lord.—Let the devil alone for this: he knows what he is at, though Timothy does not.

QUOT.

Quot. "And by the *Holy Spirit* THEY have PUT upon them the new man, which after God is created in righteousness and true holiness; therefore may be said to be partakers of a *Divine Nature*."

ANSW. This quotation requires some degree of wisdom. "By the Spirit they have put upon them the new man." Take notice here, reader, that there is nothing said, revealed, applied, or done, by the SPIRIT: His name is only mentioned, or brought in, just for a cloak or a blind; He is not represented as saying, revealing, bringing, applying, or doing, any thing. The sinner is the grand AGENT in the whole of this business. "By the Spirit THEY HAVE PUT UPON THEM THE NEW MAN:" but whether Timothy's new man be put upon their heads, or their shoulders, we are not informed. However, this man is not Peter's hidden man of the heart; for Timothy's new man is put UPON his Christian. Paul speaks of putting on the new man; but he is only directing a regenerate person how to behave himself: "Put off, concerning the former conversation, the old man, and put on the new man;" let him appear in your conversation. But our Tim. is shewing the work of regeneration itself; and tells us that his believer puts upon him this new man of his: but who made this new man, where he came from, and how Timothy's Christian came by him, and where he has placed him, is what we must find out. But we are farther informed, that this new  
E man,



*man*, which *Timothy's Christian* puts upon himself, is created in *righteousness* and *true holiness*. If in *righteousness*, one would think it must be something revealed *in him*, instead of his putting it *upon* him; "For it is with the heart man believeth unto *" righteousness:"* and, if Timothy's *new man* " is *" created in TRUE HOLINESS,"* one would be ready to conclude it must be something like that *ESSENCE* which Timothy says is *incommunicable*; for I know of no *true holiness* but what is *divine*. Only we must observe, that the new man of the Scripture is revealed *in* the believer; while Timothy's new man is put *upon* his Christian, and that by himself.

As this 56th page is a dangerous and damnable bog, I must spend some time here; and therefore I will dissect every inch of it in order, to get to the bottom of it, lest any of Christ's sheep should happen to fall in it. And for this labour I expect but little thanks; for when *graceless professors* take shelter under, and measure and compare themselves with, a *Blind Guide*, they huddle together like pigs in a pound, and are ready to laugh the Hebrews to scorn: but, when the Word of Truth exposes the cheat, and makes manifest the folly of the deceiver, the *hypocrites* are as fierce as the Philistines of Gath. From this *class* I expect no mercy.

Quot. " The nature such have, before regeneration,  
 " is called sensual, carnal, and earthy: *now being changed*,  
 " they

“ they are, in their *measure, spiritual, heavenly, and*  
 “ *holy.*”

ANSW. Tim. having described these two grand branches of a divine change—the first, is *seeing a man's own emptiness, and the Saviour's fulness*; the second, is the sinner's *putting upon himself a new man*—now proceeds to shew the effect; which is, that they are *spiritual, heavenly, and holy*. Who would think that a carnal, sensual sinner, by seeing his own emptiness, and putting Timothy's fancied *man upon him*, could have such a treasure in him, especially as the *Saviour, the Spirit, and Holiness*, which are *essentially God*, are *incommunicable*?

Quor. “ They are *partakers of a divine nature*, because they are *partakers of the Spirit of God.*”

ANSW. We are partakers of the Spirit of God, but not of God. Tim. makes a difference between Divine Nature, which is the *Spirit*, and God. This is one of *Doctor Priestley's* damnable delusions. We are partakers of a Divine Nature, and of the Spirit of God. This we obtain by putting upon us Timothy's *new man*: but as for the Divine Essence, that is not communicated; by which Tim. insinuates, that the Holy Ghost is not *essentially God*. Let us go to Paul. We know that God spoke to Paul: “ but, as for this fellow, we know not whence he “ is.—Know you not, that your bodies are temples

“ of the HOLY GHOST? As GOD hath said, “I will dwell in them, and walk in them.” Here Paul declares the HOLY GHOST to be GOD. And again, “ Nevertheless, when it shall turn to the LORD, the veil shall be taken away. Now the LORD is that SPIRIT: and where the SPIRIT of the LORD is, there is liberty,” 2 Cor. iii. 16, 17. Let this Timothy, by *his light*, shew us the difference between the HOLY GHOST *in his temple*, and GOD *who dwells and walks in us*; and between the SPIRIT of the LORD and the LORD *who is that SPIRIT*. Let the sinner get from under this man’s shadow, and the fowls of heaven from his branches; for God will shake off his leaves, and scatter his fruit!

Quot. “ The change is from darkness to light, from enmity to love, from sin to holiness, and from death to life.”

AnsW. All this Tim. took from my writings: I will not say he *stole them*, because it may be he *bought the book*. But I know my own doctrines, and I know they are badly applied here; for there is neither *light, love, holiness, nor life*, in all this *Looking-Glass*, nor yet in the Author of it; if there had, it would have been discovered: for “ it is out of the abundance of the heart the mouth speaketh—Counsel in the heart of man is as deep waters; and the words of wisdom a flowing brook—The ointment of the right-hand will betray



“tray itself.” How Tim.’s Christian should have *light* without “the candle of the Lord searching the innermost parts of the belly;” and how he should get *love* “without dwelling in God, and God dwelling in him; and *holiness*, if it is incommunicable;” and *life*, without “the Lord of Life and Glory living in him;” is what I cannot get at, and it is what Timothy cannot bring out.

QUOT. “All kinds of creatures have natures peculiar to themselves, and the end for which they are designed of God: so there are a *peculiar people*, of whom God may say—*This people have I formed for myself: they shall shew forth my praise.*”

ANSW. So they have: both hypocrites and devils have a nature peculiar to them, and are over-ruled to answer God’s designs, “though they mean not so.” And it is true God has a *peculiar people*, of whom he may say, of whom he hath said, and does say, “This people have I formed for myself: they shall shew forth my praise.” But Timothy’s Christian is one of his own forming. A man with a *dark lanthorn* on his head, and another man *upon him*, differs widely from a vessel of mercy, or from one of the Lord’s new creation. God doth not make a man a monster, but a new creature.

QUOT. “And also to hold the most *intimate communion* with *Jehovah* in this world: he will see a *peculiar love* inseparably connected with this relation.”

ANSW. How is this most intimate communion to be held, if the Essence of Jehovah is incommunicable? And as for *seeing* a peculiar love, inseparably connected with this relation, will be of but little use: the sinner must be pardoned, and brought to repentance, and have the love of God shed abroad in his heart, before he can be said "to be born of God, or to know God."

QUOT. "Few are aware how near to God such a change brings a man. Paul says—*We, who were afar off, are made nigh by the blood of Christ.*"

ANSW. Paul is treating of the purgation of sin by blood; Tim. is talking about the words *change*, and *regeneration*, by the Spirit. By Tim.'s change we are made nigh by blood, and yet few are aware of it. It is sin that separates between God and the soul. The sinner's conscience must be purged by atoning blood; and he must have *the knowledge of salvation from sin by the forgiveness of it*, and be renewed in the spirit of his mind afterwards, or else he *must die in his sin*, and be damned. Regeneration, but no pardon! no repentance! Strange doctrine this; and more strange still "to be brought nigh, and not to be aware of it!" The self-lost, self-condemned, dejected, weary, heavy laden, wounded, perishing sinner, who is *brought nigh to God*, to obtain pardon, peace, rest, quietude, righteousness and strength,

strength, hope and happiness, life and love, will soon be *aware* of it, feel it, know it, exult and rejoice in it, and be thankful for it, and be telling every body of it: but this soul-change, the power and experience of religion, Timothy Priestley knows nothing of—and his own conscience knows it.

QUOT. “ *Isaac’s being heir was on account of his being the son of Abraham.*” Page 73.

ANWS. Paul says, no—“ Not because they are the seed of Abraham are they all children.” The rich man who lifted up his eyes in hell was a son of Abraham; and so was Ishmael, as well as Isaac. It was because Isaac was an heir of promise, a child of God, that he was made heir of Abraham’s blessing and substance both. “ The children of the promise are *counted* for the seed.”

QUOT. “ Many truly gracious persons *pass much of their time groping in the dark*; but this is chiefly owing to a *defect in the understanding.*”

ANSW. And the chief cause of the aforesaid *groping*, and *defects* in their understanding, is because *blind Guides* pretend to lead them. If the Spirit of God, which is as a candle, burns and shines in the preacher, he becomes a burning and a shining light, and gives light to all that are in the house; yea, *the whole body*—that he ministers to—*shall be full of light*: but when a wolf, or an hypocrite, gets



into such an office, *his eye is evil, and the whole body is full of darkness.* Can publishing such confusion as this be called *sowing light for the righteous, or gladness for the upright in heart*, when there is not one page found, not one Scripture explained, nor one text quoted, but what is falsely applied, or perverted, in the whole book? If Timothy denies the charge, let him point out *one*; and, if God will, I will answer him. Let the timorous Soul censure me, and let the Hypocrite revile me as much as he may, I insist upon it, in the face of heaven and earth, that this book is nothing but deception, and can only betray the hypocrite blind-fold into the hands of Satan; for, by the doctrine of this *Glass* and this *Guide*, he shall never see his interest clear in this world, nor God with acceptance in the next. I will not say that Timothy writes in a *bad spirit*; but this I will say, that this book is dictated by a LYING SPIRIT; for there is not one *evidence* drawn up, nor one *criterion* in it, but what contradicts the Bible, and the Bible contradicts that.

QUOT. "As the Holy Spirit is not at all honoured by the carnal, so he is only by the *Christian* as he grows in *experience*." Page 78.

ANSW. I would be glad to know what *experience*. In your account of a change in the understanding, the sinner sees his own emptiness, and the Saviour's

Saviour's fulness; and I insist upon it, that every desperate and despairing hypocrite sees the same, but he cannot apply it; and the damned themselves, in the great day, will see the same. Not one humbling view of actual transgressions; no sight or sense of secret sins being set in the light of God's countenance; no sight nor sense of the native enmity and desperate wickedness of the human heart; no sight of the spirituality of God's holy law; no sight nor sense of the terrible majesty of an angry God; nor yet of our sins being sensibly removed, and cast behind God's back; in all this piece of deception, falsely called a *Gl'ss* and a *Guide*. In the next place, nothing that is *essentially God is communicated* to Tim.'s Christian—Then what experience has he? None, nor any *hope*; *for it is experience that worketh hope.*

QUOT. "We are exhorted to be angry, and not sin."

ANSW. Then we must be angry at nothing but sin: and in this sense God is angry; for *he is angry with the wicked every day*. Being encouraged by this quotation, I may proceed with the Barber; for I am angry with nothing in Timothy, nor with any thing in his book, but what I know to be *lies* and *deception*, which appear to me to be sin: "For he  
" that speaketh flattery to his friends, the eyes of his  
" children shall fail."

QUOT. .

Quot. "The man that conquers his spirit, does more  
"than he that takes a city."

AnsW. I am glad that I am permitted to *shave*  
a man who is not *moved with choler*. "Grace will,  
"in the issue, mollify the most lion-like temper."  
I believe it will; and teach a man to *rend his own*  
*heart*, sooner than rend his neighbour's garment.

Quot. "The seaman's compass may tofs in the storm;  
"but, when the wind ceases, it will not rest until it stands  
"due north."

AnsW. But the believer has got a Compass that  
no storm can tofs, though the believer may: nor will  
his Compass ever let him rest at quiet, till his eyes  
*can behold the Sun*, and be at a *point* about the state  
of his soul.

Quot. "It is the art of the adversary to put us upon  
"examining ourselves in a storm."

AnsW. If ever *Timothy* did *examine* himself, it  
must have been at such a time; for he is in the storm  
yet; nor does he appear ever to have been out of it:  
nor do I believe the adversary ever troubled him  
much; for the *criteriens* of this Book appear to me  
to be the devil's own manufactory, and we are in-  
formed that *Satan is not divided against himself*.

Timothy has spent 64 pages upon the *understand-*  
*ing* of his Christian—*his* Christian I call him, for a  
real



*real one* is quite another man—and he has brought him to *see his own emptiness*, and likewise to put upon himself a new man: and then he has represented him as being a partaker of the *Holy Ghost*, and of a *divine nature* which is not *essentially divine*; and brought him into *communion* with God, who is *incommunicable*. And, notwithstanding all this toil and labour, *Tim.* has some doubts upon his mind, whether this Christian of his has *any real life in him or not*—for my part, I am certain he has not. However, in order to make sure work of it, *Tim.* now proceeds to his resurrection, or to raise him from the dead—though one would have thought, that a soul must have been *alarmed, awakened, and quickened*, antecedent to his being spiritually born, or brought forth “into the liberty of the children of God.” To talk of *quickening* to life, after the *birth* is over, is to expose our judgment to the criticisms of all the old matrons in the nation. Regardless, however, of the opinion of these old women, we shall proceed to a resurrection, in which our sense and meaning shall appear as conspicuous as the sun at *midnight*, and our judgment in the thing as clear as a *cloudy day*. From what part of Timothy’s text this resurrection is drawn, I do not know, nor has he told me,

QUOT. “I come now to the third thing proposed; “*i. e.* to shew why this *great change* is compared to a *resurrection*, or raising us up again.”

ANSW.

ANSW. Here is not one spiritual or experimental description of a resurrection. Here is no description of the great trumpet being blown, to *awake* the sleepy conscience; no description of the Spirit of life from God entering, and *quicken*ing the dead sinner, in order to set him upon his feet; no description of the *veil* of ignorance, the *shackles* of guilt, and his *filthy rags*—those *head-bands*, *feet-bands*, and *grave-clothes*, that are wrapped about the sinner—being taken off; no account of the piercing, cutting, heart-searching, sin-manifesting, voice of the Son of God; which, Paul says, “is quick and powerful, and “ sharper than any two-edged sword; piercing even “ to the dividing asunder of soul and spirit, and of “ the joints and marrow; and is a discerner of the “ thoughts and intents of the heart.” *Heb. iv. 12.* This *heart-work* and *deep ploughing* are left for the servants of Christ to describe. *Tim.*’s productions are to please *men*. However, this I know, that if hypocrites do not condemn a servant of Christ for his faithfulness, Christ will condemn him for the want of it: “Woe unto you when all men speak well “ of you, for so did their fathers of the false “ prophets.”

QUOT. “If we could discern the soul as distinctly as we “ do the body, and see the change made in it by the power of “ God, we should be struck with as much surprize as in “ seeing Lazarus come from his grave.”

ANSW.

ANSW. The reason why you cannot see the soul as distinctly as the body, is, because the Word and Spirit of God have not searched your heart, nor tried your reins, nor made manifest the counsels, thoughts, and intents of your heart. If these things had been done in you, you would have found that there is nothing in your soul but what would have been made manifest by this light which doth appear. Nor can you expect to see a change in your soul, when you know that there never was any change made. Besides, *power* belongeth to God, and divine power is essentially God—and this, you say, is incommunicable. That which brought Lazarus from the grave, was power communicated, and that to the glory of God.

The few lines at the bottom of page 87, which express the opposition of the sinner's soul to a work of grace, were pilfered out of my book intituled, "*The Justification of a Sinner, and Satan's Law-Suit with him.*"—And, indeed, it was my "*History of LITTLE FAITH,*" that first gave rise and birth to this *dim Looking-Glass* and *blind Guide for TIMOROUS SOULS.*

QUOT. "Lazarus, when raised from the dead, *might walk among the tombs* with a peculiar feeling; and think, when among the dead, what himself was but the other day. *We should take such walks every day,* and never forget the *hole* from whence we have been digged."

ANSW,



ANSW. That, Timothy, is as much as can be expected from you—but if the devil was cast out of your heart, you would not be found groping or *lodging among the tombs*. Souls that are effectually *risen with Christ*, do not *seek the living among the dead*; they know *He is not there, but risen*. Lazarus's tomb is the *hole* of the pit whence Timothy and his Christian were digged. I think the *womb* of Sarah, and the *tomb* of Lazarus, are two distinct things. The first was quickened to bear the living, the other opened to receive the dead.

Quot. “If the Christian gets one *peep* at the infinite “and *everlasting love*, which is the cause of such a change, “how will it engage his thoughts! animate him in every “duty! how support him in every difficulty!”

ANSW. Cain had not only a *peep* at this love, but an open view of it, in the acceptance of Abel and his offering. Esau had the same *peep* when Jacob had got the blessing. And Saul *peeped* at it also, when he saw that the Lord was with David, and the devil with him. And yet neither of those *peepers* were animated in duty, nor supported in difficulty. A real saint “beholds with open face “the glory of the Lord:” but *peeping* and *muttering* are palmed upon devils and wizzards, *Isa. viii. 19*.

Quot. “We shall perfectly *see* the design and the end “of our being raised again *at the general resurrection*: but “why do not we *see* this, as we might, if we were more engaged in the study of it?”

ANSW.

ANSW. It is a poor spiritual resurrection from a death in sin, and hardly worth the name, if the risen soul *sees* neither the *design* nor the *end* of it. However, *Tim.* perhaps, may wait till then; for, as yet, he *sees* nothing of it. Nor will *engaging in study* effect it: it is ALMIGHTY POWER displayed, not man's *thinking*, that brings it to pass.

QUOT. "In all the work of God's hands, *something* of "his *design* may be *seen*."

ANSW. Solomon says, "No man *knoweth* either "love or hatred by all that is before him;" Eccl. ix. 1. though a child of God *knows both*, by what is *revealed in him*.

QUOT. "Suppose the prodigal had *understood* the *design* "of God in bringing him to himself, what a *change* would "have taken place in his frame!"

ANSW. Understanding a *future design* does not change the frame. The devils know that the Judge will bring them to himself at the great day; yea, they believe, and tremble, which is more; yea, they have some guesses at the time when, and asked the Lord, *if he were come to torment them before the time?* and yet this produces no *change in their frame*. That which changes the frame, is the Holy Ghost given to the believer, who is *essentially* God; and that which purifies the heart is Faith, "which is "the substance of things hoped for, and the evi-  
" dence

“ dence of things not seen.” Future *designs* are *unae*stoo*d* by many, but this *faith* is found in but few.

Quot. “ Go to a man in prison for debt, and capital crimes. Suppose his body full of sores. *Shew* this man, in a *mirror*, his debts paid, his crimes pardoned, his body cured, and himself made heir of an immense fortune; and all this from a peculiar regard the king had for him. Inform him, the king had a fixed intention to make him the first nobleman in the kingdom. Tell him, he must come out of this prison, and converse with this king to the end of his life—*how would such a man feel?*”

AnsW. Just as Israel did when his sons told him Joseph was alive: “ Jacob’s heart fainted, for he believed them not.” *Gen.* xlv. 26. And as the Apostles did, when the women told them the Saviour was risen, whose *words were taken for idle tales*. And Timothy’s supposed debtor “ would say in his heart, “ All men are liars,” unless the *bearers of such good tidings* could work faith in the *debtor’s* heart to *believe* them. It is not *seeing* things in a *mirror*, but the accomplishment of the things themselves, that would produce good feelings, and enable our supposed debtor to confess the bearers of such tidings to be true men, *and that the word in their mouth was truth*.

Quot.



QUOT. "If we understood more fully the resurrection of Christ, and knew more how we are raised together with him, we should see more than a pledge of all this in him *who is the mark and prize of our high calling.*"

ANSW. If the Saviour was not the QUICKENING SPIRIT, the LORD FROM HEAVEN, when he descended, (1 Cor. xv. 45, 47.) if he was not ESSENTIALLY GOD, *when he was made flesh*, (John, i. 14.) if he was not the MIGHTY GOD, *the EVERLASTING FATHER, when a child born, and a Son given*, (Isa. ix. 9.) if he was not IMMANUEL, GOD WITH US, when upon earth, (Matt. i. 23.) if he was not the MOST HOLY, when he was anointed, (Dan. ix. 24.) if he was not the PRINCE OF LIFE, and LORD OF GLORY, *when put to death*, (Acts, iii. 15. 1 Cor. ii. 8.) if he was not the HOLY ONE *which did not see corruption*, (Psalm xvi. 10.) if he was not *declared to be the SON OF GOD with power, by his resurrection from the dead*, (Rom. i. 4.) if he was not the LORD OF HOSTS, *mighty in battle, when he ascended up on high, and led captivity captive*, (Psalm lv. 18, 24, 28.) if he is not *the First and the Last, the ALMIGHTY, and KING OF GLORY on his throne*, (Rev. xxii. 13.) if he be not the OMNISCIENT GOD, *who makes all the churches know that he searches the reins and the hearts*, (Rev. ii. 23.) if he be not the OMNIPOTENT GOD, *who bears up the pillars of heaven and earth*; if he be not the OMNIPRESENT GOD, *who is with his people always to the end of the world*; if

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he

he be not a distinct Person from the Father, *who is to be honoured by all men with equal honour*, (John, v. 23,) *if he be not EQUAL with his FATHER, and that without robbery*, (Phil. ii. 6.)—his *Resurrection* will be of no more use to Timothy's *Christian* than the *resurrection of Lazarus*. “No man can  
 “redeem his brother from the grave, nor pay to  
 “God a ransom for him—the redemption of the  
 “soul is precious.” To talk of being risen with Christ, being a new creature, and partakers of the Holy Ghost, and yet nothing *essentially divine* being communicated; is strange language! By God's help, Timothy, I will bring you forth to the light. “If ye believe not that I AM, ye shall die in your  
 “sins.—The mystery of God, of the Father, and  
 “of Christ,” must be acknowledged, (Col. ii. 2.) And *fellowship with this mystery* (Eph. iii. .) must be seen and felt, Timothy. The Father's love must draw the sinner to the Son. Eternal life must be communicated to the soul, when Christ, who is our life, is received by faith; and the Spirit must bear his *witness* within the believer, before he can have any *fellowship with this mystery*, any *insight* into it, or *experimental knowledge* of it.—*You do err*, Timothy, *not knowing the Scriptures, nor the power of God*.

Jesus Christ is *the First and the Last*, (Rev. i. 17.) Timothy. He had a glory with the Father, as an *equal* to him—not of the Father, as a dependant on him—and that before the world was, (John, xvii. 5.)

Ln.

In the *purpose of God*, in the covenant of grace, and as *considered future Man*, or *Covenant Head*, he was *set up from everlasting* to be *King and Mediator*, or *mediatorial King*, by an assumption of human nature, which he then agreed to assume in future—for in no other sense can *the First and the Last*, the *self-existent I am*, and the *Most High God*, be said to be SET UP. But, as for the *damnable delusion of Doctor Priestley*—and of which our Timothy sends forth a stinking favour—namely, that of “the human soul of Christ pre-existing,” it is a most damnable lye, and never had any foundation or existence even in the conscience of devils—for they know better—but only in the *hearts of Satan’s children*, with whom any thing goes down, because they are out of hell. “In six days the Lord made *heaven and earth*, the *sea*, and ALL that in THEM is.” *Gen. ii. 2.* So that Christ’s human soul could not pre-exist from eternity; for nothing was made but in those six days: neither *heaven*, nor *earth*, nor ANY THING ELSE, was made till *time and creation* began. Besides, it is said of the ETERNAL LOGOS, that “all things were made by Him, and without Him was not any thing made that was made.” So that (otherwise) he must make himself; and then the question will be, Who is that Maker? The Scriptures declare, that “FOR HIM, and THROUGH HIM, and TO HIM, are ALL THINGS.” *Rom. xi. 36.*



You secretly stick fast in this damnable *bog*, friend Timothy—nor do I expect to bring you out, unless it be to *discover you*, that you may not lead others *into it*.

Quot. “What is that *life* we shall live with him, who “is the *Lord of Life*, in the *upper world*?” Page 92.

AnsW. Christ is here called the *Lord of Life*, but then it is *in the upper world*. Why this *cur-tailing*? Why this “keeping things back that are “so profitable?” Why this walking in craftiness, and handling the word of God deceitfully? Why this cunning, this damnable deception, Timothy? “Why hast thou kept back part of the price of the “potter’s field?” The Scriptures declare that it was “the Prince of Life, and Lord of Glory, that “was put to death for us,” *Acts*, iii. 15. *1 Cor.* ii. 8. Why is the word *Glory* left out? And why is he, under this title, *the Lord of Life*, confined to the *upper world*? The Holy Ghost says, “The God “of the whole earth shall he be called,” *Isa.* lv. 3. as well as “the Lord of Hosts, and King of Glory, “in heaven,” *Psal.* xxiv. 7, 9.

I am reproached as being influenced by a *bad spirit*—let it be so; and am called an *Antinomian*—and I have no objection to that: but I would not be found, in the great day, to be the author of, and to have my name stand affixed to, such a damnable  
piece

piece of craftiness, lyes, and deception, as this *Locking-Glass*, for a million worlds.

I doubt not but many poor, weak believers, who read this, may wish that I had treated this *Author* as a *Reverend Divine*, a servant of the Lord, a fellow-labourer, a brother in the faith, or as a Christian at least. If I had proceeded thus, I must have acted the hypocrite, as this *Author* has done; I must have belied my own conscience, and have filled my pages with confusion, lyes, and deception; because I do not in my heart believe him to be either a *servant of the Lord*, a *brother*, or a *real Christian*. In this respect, “we are not to answer a fool according to his folly, lest we be like unto him.” As a *poor sinner saved*, I dare not measure nor compare myself with him, nor does the Holy Ghost call such *men* the servants of the Lord, the angels of the churches, or the officers of them; but rather the *filth* and *sag-end* of a nation: “The prophet that teacheth lyes, he is the tail.” *Isa. ix. 15.*

QUOT. “We are exhorted to set our *affections* on things above: but how shall we, if we neglect looking at these things by faith?”

ANSW. Man’s *affections* are *natural*, *vile*, and *corrupt*. God’s love must be shed abroad in the heart first. *God is love*. God must dwell in the saint, and the saint in God, before he can set his *affections* on things above; and this *essential divinity*,

you say, is *incommunicable*. Faith is the work of God: it is his arm put forth and revealed that enables a man to believe the Gospel report. But then this *power*, this *arm revealed*, is God, and he, quoth Timothy, is *incommunicable*!

QUOT. "Those very *complaints* prove he is *quickened*,  
"and *passed from death to life*."

ANSW. "The fool *troubles* his own house—  
"And he that is cruel, *troubles* his own flesh."  
Fools, because of their iniquities, are plagued: some have howled upon their beds, and others have been possessed and worn down by the devil. All these are full of *complaints*; and yet their *complaints* were no proof of their being *quickened*, nor of their *passing from death to life*, but rather from life to death. God had many *complainers* and murmurers in the Wilderness; especially "those against whom he swore,  
"in his wrath, that they should not enter his rest."  
It is being purged from *guilt*, which is *the sting of death*; and being *delivered* from the *law*, which is *the ministration of death*; and receiving Christ into the heart, by faith, that brings a soul *from death to life*, so as never more to come into condemnation: and surely such a soul is not a *complainer*!

QUOT. "Those *great joys* which many have when  
"they are in their *first love*, is not on account of the under-  
"standing being particularly concerned in it; it is a *joy*  
"founded in *SENSE*, which is *very uncertain*."

ANSW.



ANSW. This *first love* and *great joy*, which are so *very uncertain*, are preferred by the Lord to every thing else. “I know thy *works* and thy *labour*, and thy *patience*, and how thou *canst not bear them that are evil*. And thou hast *tried them* which say they are *Apostles*, and are not, and hast *found them liars*: and hast *borne*, and hast *patience*, and for my *Name’s sake* hast *laboured*, and hast not *fainted*. Nevertheless, I have somewhat against thee, BE-  
 CAUSE THOU HAST LEFT THY FIRST LOVE. Re-  
 member, therefore, from whence thou art fallen.”  
 Rev. ii. 2, 3, 4, 5.

Timothy tells us that *joy*, which springs from *first love*, is a joy founded in *SENSE*, and is *very uncertain*. However, the Apostle John gloried in it—  
 “Our eyes have seen, our ears have heard, and our hands have handled, the Word of Life.” And sure I am that Jesus blessed the *seeing eye*, the *bearing ear*, and the *loving soul*; and I think the word *sense* implies all these: for if *seeing*, *bearing*, and *feeling*, is not *sense*, I do not know what is. And Paul says, “Let a man have *all knowledge*, and *understand all mysteries*; if he hath not charity, he *is nothing*—*Charity NEVER FAILETH*.” So that Timothy’s *very uncertain criterion* is the Apostle’s *NEVER-FAILING evidence*.

QUOT. “In all appearance, it will be found to be only  
 “the effect of *force* and *fear*, not of *will* and *choice*.”

ANSW. When the commandment came to Paul with power, *force* was *felt*; and, as soon as he trembled and *feared*, he departed from evil: a Divine power made him *willing*, and then he *willed* that which was good. And when Ananias informed him that God had *chosen* him, he was influenced to *choose* the good part—"You have not chosen me, but I have chosen you," saith the Saviour. Paul's conversion was the effect of *force*, *fear*, *will*, and *choice*; and all was of Grace.

QUOT. "Nothing will bring a man to *seek* his happiness in God, in this world, but *real* grace."

ANSW. "When it is seen that Moab is *weary* on the high place, that he shall come to his sanctuary to *pray*; but he shall not *prevail*," Isa. xvi. 12. "Ye shall *seek* me, and shall not *find* me," John, vii. 34. "Ye shall *seek* me, and shall die in *your* sins," John, viii. 21. "Many, I say unto you, will *seek* to enter in, and shall not be able," Luke, xiii. 24. All these seek for happiness in God, but find it not; therefore are not partakers of *real* grace.

QUOT. "The *splendid* Professor may *soar* aloft in the air; but, like the *crow*, he comes to the earth for his food."

ANSW. It is *peculiar* to the real saints to *soar* aloft. God is said to bear them as upon eagle's wings;

wings; and it is added, “ They shall mount up  
 “ with wings as eagles: they shall run and not be  
 “ weary; they shall walk and not faint,” *Isa. xl. 31.*  
 Nor is Tim.’s “ splendid Professor obliged to come  
 “ to the *earth* for his food;” the Devil, *who is the*  
*prince of the power of the air*, and who keeps his court  
 there, can just as well feed him in the *air* as upon the  
*earth.*

QUOT. “ The Evangelist mentions some—*They went*  
*“ out from us, but they were not of us; for if they had been*  
*“ of us, they would, no doubt, have continued with us.”*

ANSW. To go out of a church that is planted and  
 watered by the ministry of an *Evangelist*, is a scriptural  
*mark of reprobation*; but to forsake the *ministry*, the  
*doctrines*, and the *rule or government*, of such a man  
 as *Timothy Priestley*, appears to me to be a *mark of*  
*real grace*, for it is obedience to the Father’s will—  
 “ Cease, my son, to hear the instruction that causeth  
 “ to err from the words of knowledge,” *Prov. xix.*  
 27. And it is added, by way of threatening, That  
 “ a companion of fools shall be destroyed.”

QUOT. “ It appears, from what John says, these never  
 “ had an *unction from the Holy One.*”

ANSW. How could they, when you have asserted  
 that *Divine Essence*, or *Essential Divinity*, is *incom-*  
*municable*? An *unction* that is not *divine*, or *light*  
 that is not *the true light*, can be of no use to the  
 soul; and what unction does our Timothy discover?

None



None at all. Divine unction is to anoint the eyes of the understanding that the sinner may see, and to teach him and lead him into all truth: but this book contains nothing but the confusion of a lunatick, and the deception of a hypocrite. "Is the Spirit of the Lord straitened," that he cannot communicate? or "are these HIS doings?" *Micah*, ii. 7. No; the Spirit of the Lord never dictated any thing like it: he had no more hand in this book, than he had in Mother Shipton's Prophecy. Talking of *peeping* within the veil, and *peeping* into Infinite Love, is not the teaching of the Holy Ghost: he calls them "devils and wizzards" "that PEEP and that mutter," *Isa*, viii. 19.

Quot. "A covetous man, in a dangerous disorder, especially in extreme pain, will part with his money to a physician or surgeon, rather than lose his life or limb; but this is *purely force*,"

ANSW. How can it be *purely force*, when it is at every man's option whether he will have a doctor or not? There is the *force* of truth, and often *force* of argument, and always the *force* of Divine Power, used in bringing every elect sinner to God. "Com-  
pel them to come in—Bring them in—They shall come after me in chains." There is *force* in all the above expressions; but, for the want of regeneration, Timothy cannot describe it, therefore his aim is to set it aside. If he had said—"I forced myself into

“into the vineyard, and I *forced* myself to publish  
 “this Glass,” just as *Saul forced himself to offer an*  
*offering*, he would have said the truth; and his own  
 conscience would have borne witness to it,

QUOT. “It is *love* that is the *cause* why we *see our-*  
*“ selves.”*

ANSW. I should have thought that *light* had  
 been the *cause* of *self-discovery*. David says, It is  
 “in thy light that we see light.” The word *our-*  
*selves* should have been left out: for Timothy never  
 had one real view of his own heart; nor of the  
 desperate evil of sin; nor of the spirituality of the  
 Law; nor of the glory of God in the face of Jesus  
 Christ. We need no other proof than this *Looking-*  
*Glass,*

QUOT. “The unregenerate man, whatever effect *terror*  
 “or *conviction* may have on him, will only *comply with re-*  
 “*ligion* on account of something *future*, such as an *escape*  
 “*from eternal punishment.*”

ANSW. Paul began here; he knew the *terrors*  
 of the Lord, and therefore persuaded men. The  
 Psalmist began here also—“Fearfulness and trem-  
 “bling hath taken hold upon me, and I am afraid  
 “of thy judgments.” This was part of Noah’s  
 religion. He was “warned of God of future  
 “things, of things not *seen as yet*; and, being moved  
 “with fear, he prepared an ark to the saving of his  
 “house;

“house: and by this he condemned the world.—  
 “Such souls *fear*, and depart from evil.—They  
 “foresee the evil, and hide themselves; while the  
 “wicked pass on and are punished.” John’s pupils  
 had *fear* and *torment*, till perfect love cast it out:  
 but our Tim.’s Christian has neither light nor love,  
 fear nor feeling.

Quot. “Could any one *assure* him he should overcome  
 “all sin, and never turn back to folly, it would be more  
 “than taking a thorn out of his foot; it would be a *salva-*  
 “*tion above all salvations.*”

ANSW. It is true: to *assure* a man, is a greater  
 miracle than that of *drawing a thorn from the foot*.  
 The latter may be done with a pair of *plyers*, or  
*pincers*; but the former is the work of *Omnipotence*  
*put forth, communicated, and displayed*—“It is Al-  
 “mighty Strength made perfect in human weak-  
 “ness.” And is salvation from sin greater than all  
 salvations? It is the first revealed branch of it.  
 Jesus shall save his people from their sins, from  
 devils, from wrath, from death, and from hell, and  
 saves them to heaven. Tim. has *illuminated* his  
 Christian, put a new man *upon him*, raised him from  
 the dead, and regenerated him, without any *essential*  
*divinity* being communicated to him; and yet he  
 tacitly owns that he is not saved from sin, and that  
 he has not faith. This is evident, because Tim.  
 wants some man “to *assure* him that he shall over-  
 “come



"come sin;" and, by doing this, the miracle would be greater than pulling a thorn out of his foot. I should like to pull a thorn out of Timothy's hand; for I am sure these abominable lyes and confusion, which are called an Account of Regeneration, will wound, perplex, entangle, and pierce, many a poor seeking sinner. "As a THORN goeth up into the hand of a drunkard; so is a PARABLE in the mouth of fools," *Prov. xxvi. 9.*

QUOT. "The *false convert* moves like a *machine* which has a *weight*, or *spring*, which is the *cause* of all the *motion*."

ANSW. One would think this is a description of a *sound convert*; for he is like a *machine* under the work of regeneration: it is God that worketh all his works in him, and he has both a *weight* and a *spring*; he has the *weight* of a daily cross on him, and a *spring* of living water in him, which keeps him in motion.

QUOT. "Take that off, and all the wheels are motionless."

ANSW. I say, no: the convert that has got a *weight* on him, and a *spring* in him, cannot lose them—they cannot be taken away; therefore the "wheels will not be motionless;" for "the Spirit of the living creature is in the wheels."

QUOT.

Quot. "But he who is born of the Spirit has a principle of life within himself."

Ans. If he has got a principle of life within him, Christ, who is the *Life*, and the living God, must *communicate* himself to him, and live in him; which, according to your doctrine, *Tim.* cannot be.

Quot. "It is *impossible* for *artists* to imitate nature, both in *shape* and *motion*; but to give such an *image life*, and an *appetite for food*, only an *Almighty Jehovah* can do this." Page 104.

Ans. Here is wisdom! The nominative is—"It is *impossible* for an *artist* to imitate nature in *shape* and *motion*:" but when the *artist* has done this *impossible* work of *imitating nature*, and has produced an *automaton figure*, in imitation of *nature both in shape and motion*, then *Tim.* avers, "that to give such an *image life*, and an *appetite for food*, only an *Almighty Jehovah* can do this." How wickedly and scandalously does this Novice bring in the sacred name of *Jehovah*, in talking of *Almighty Power* giving *life* and *appetite* to an *image*, possibly carved and made by the *impossible* skill of an *artist*!

Quot. "Satan can imitate the work of God."

Ans.

ANSW. It is plain he tries at it by this wretched *Looking-glass*; for surely the Devil never worked more in order to imitate God's work, and deceive the simple, than in the dictating this book. Nevertheless, his cloven foot is not hid, for it appears in every page. Blessed be God, we are not ignorant of Satan's devices; for there is no more imitation or comparison between the regenerating work of God upon the soul, and the account of it in this book by Timothy Priestley, than between light and darkness, Christ and Belial. Satan is no more hid under the gown and wig of *Timothy Priestley*, than he was under the *petticoat of the Witch of Endor*. The Devil is the Devil still, whether he comes in *long cloathing*, a rough garment to deceive, or in the *attire of an harlot*. Yea, the Scripture-character of him appears in this very book. It is his business to draw *ignorant souls into sin*, and then to father it upon the *instruments* instead of *himself*; and it is verified in this *Looking-Glass*: Timothy Priestley's name stands affixed to it—whereas any discerning Christian may see, with half an eye, that the *Devil*, and *none but the Devil*, was the sole and whole *author of it*. Thus are the *sons of men ensnared in an evil time*. The penman of this book may be pitied; but as for the *principal Author*, who can recommend him to mercy? None but *Mr. Winchester*.

QUOT.



QUOT. "But Satan cannot give a man an appetite for  
"spiritual food."

ANSW. This is verified in the *Canaanitish woman*, who begged for a crumb of the children's bread that fell from their master's table, her daughter being grievously vexed with the Devil. And I think that, if our Timothy and his Christian were vexed in the like manner, they would be drove to hunger, and to seek the Bread and Water of Life with as much earnestness as the rich man tormented in hell begged for a drop of water to cool his tongue. A sinner, sensibly in the tormenting hands of the Devil, can no more fill his belly with Timothy's doctrine, which is nothing but the east wind, than the man in hell could satisfy his drought with devouring flames.

QUOT. "The love of fame has done surprizing things;  
"and such things may be done without any principle of grace  
"in the heart.

ANSW. This is verified in our Timothy. *Fame* and *Money* have produced all the surprizing things that he has held forth in the pulpit, and published to the world. I am not alone in my judgment: Tim.'s conscience is on my side, and is of the same opinion with me. Paul, knowing the terrors of the Lord, persuaded men; which terrors, Timothy says, leave a man worse than they found him. The love  
of

of Christ constrained Paul; but God is love. And nothing which is *essentially divine*, or *divine essence*, can be *communicated*! Therefore our Tim. is neither *drove to persuade by terror*, nor *constrained by love*. Hence I conclude, from Timothy's own premises, that *love of fame*, of *idleness*, and the *love of money*, are the only *weights and springs* that keep him in *motion*; and that when these fail, all his *wheels will be motionless*; "*and if it be not so now, who will make me a liar, and make my speech nothing worth?*" Job. xxiv. 22. Our Tim. has got a son training up for the same business with himself, which cannot spring, I think, from a *principle of grace*. For even I, who am declared, and that by *divines*, even such as Timothy Priestley himself, to be of a *bad spirit*, which is far enough from a *principle of grace*, would sooner put a child of mine to a *chimney-sweeper*, a *nightman*, to a *peter-boat*, or even a *hangman*; yea, would sooner see them in a *pillory*, than I would see them in a *pulpit* *mocking their Maker*, *destroying of souls*, and *exposing themselves to a treble-damnation*, by *thrusting* them, or *permitting them to thrust themselves, into the priest's office for a morsel of bread*. And if a man of a *bad spirit* has such *fear and feeling*, what proof of a *principle of grace* does our Tim. give, who does such things?

G.

POSTSCRIPT.

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POSTSCRIPT.

I HAVE gone as far as a shilling pamphlet will let me go. There is, I find, a *Second Part* of this *Glass* to be published. By the time *that work* is a *fortnight old*, the *Second Part of the BARBER* may be expected, if God spares my life. Till then I must take my leave of my Reader, after adding the following hints: The first is, That if my Reader thinks that I should have quoted the whole of this *Glass*, my answer is, that then the shilling book had been compleated without any reply of mine, and I should have been only the reviser and republisher of *lyes* and *falshood*. But if my Reader will undertake to prove *any one page* in all this whole *Looking-Glass* to be either *true or sound*, I will undertake to prove it to be both *false* and *rotten*. If I am become thine enemy because I tell thee the truth, the fault and loss ate thine own; but if I had gained thine esteem by flattering thee, the fault and loss would be mine. I say, arise and depart, Reader; for *Tim.'s Looking-Glass* is not thy rest nor thy mirror. Make not *lyes* thy refuge, nor hide thyself under



under falshood; for into the Heavenly Jerusalem shall nothing enter that *loveth or maketh a lye*. Remember, I have admonished thee this day.

Thine, in the Truth of the GOSPEL,

WINCHESTER ROW, PAD-  
DINGTON; JAN. 4, 1791.

WM. HUNTINGTON.

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\*\*\* IF Timothy Priestley should imagine, that this my *Answer* springs from any prejudice against him, on account of his good old Lady's commissioning him to proclaim *Mr. Huntington* "THAT JUSTLY EXCEPTIONABLE MAN," in the Public Assembly at Birmingham, he is entirely mistaken. The Lord had a great while ago made me manifest in the consciences of many of that Assembly; and Tim.'s Lady has long since *made herself* so. I am no friend to disobedience or unfaithfulness. I delivered to the above-mentioned Assembly what I had learned of God; and you delivered what your Mistress taught you. By the *rule of God's word*, I was right; and, by the rules of human policy, you was. Let my *Lord's servants*, and the *Lady's lacquies*, both be found faithful. The sole cause of my Reply to your's, is, because what you have *struck at* in your *deceitful Glass*, and *blind Guide*, as marks peculiar to the *Hypocrite*, is to be found in *Bible Saints*; and what you have advanced and applied as *peculiar evidences* of *Saints*, are all to be found in ancient *Hypocrites*. Yea, all the undoubted  
criteria

critterions of your *Christian* are palpable falsehoods; and damnable deceptions; and every Scripture text brought into your Treatise, is either perverted, misconstrued, or falsely applied: therefore, as one that is commanded "to try the Spirits whether they are of God," I have tried your *Spirit*, and find that it is *not*; and, "having obtained mercy of the Lord to be faithful," I have proved you a LIAR, Rev. ii. 2. And if you can disprove what I have advanced against you, you are at full liberty to proclaim me ONE. But if, according to the modern cant, you treat my Reply with *silent contempt*, I have only to add, that Divine *truth*, and *just reproof*, are not proper subjects of *contempt*. "He that hateth reproof shall die— And he that despiseth the Word shall be destroyed"

FINIS.

4 JY 59

